

THE  
Whole Duty  
OF A  
WOMAN:

O R,  
*A Guide to the Female Sex,*

From the Age of Sixteen to Sixty. &c.

Being Directions, How Women of all Qualities and Conditions ought to Behave themselves in the various Circumstances of this Life, for their obtaining not only Present, but Future Happiness.

- I. Directions how to obtain the Divine and Moral Vertues of *Piety, Meekness, Modesty, Chastity, Humility, Compassion, Temperance, and Affability*, with their Advantages; and how to avoid the opposite Vices.
- II. The Duty of *Virgins*, directing them what they ought to do, and what to avoid, for gaining all the Accomplishments required in that State. With the whole Art of *Love*.
- III. The whole Duty of a *wife*. IV. The whole Duty of a *Widow*, &c.

Also choice Receipts in *Physick and Chyrurgery*. With the whole Art of *Cookery, Preserving, Candying, Beautifying*, &c.

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*Written by a Lady.*

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*According to Order.*



**D. Poplar**

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THE  
PREFACE

TO

Ladies, Gentlewomen,  
and Others of all Degrees.

**H**AVING had a liberal Education, and many Opportunities to improve what my Younger Years were season'd with, I have been no ways neglectful to my self or others, in gaining Knowledge and Experience in such useful Things, as not only already have, but further will prove Advantageous to both, and much Oblige Posterity, when I am resting in a silent Grave, by a seasonable Publication of them. For since Age grows fast upon me, it is but Necessary I should do all the Good I can before I go out of

®

THE PREFACE.

this World, that I may find the  
Comfort of it in another.

Three Things we are chiefly  
Born for, viz.

1. To serve GOD.

2. Our Country.

And Lastly, Our selves.

Though some, not minding the  
Rule, make the latter the only  
Scope of their Lives; but are more  
lightly concerned about the  
Antecedents: Yet their Practice  
ought to be no Discouragement nor  
Example.

You will find in this Work such  
Variety of all Things properly  
adapted to our Sex, that you must  
(I believe) confess, there is no  
thing that reasonably contributes  
to a perfect Accomplishment  
Management in the several Stages

of

## The P R E F A C E.

Stations of Life omitted: And therefore I could frame to my self no properer Title, than that of the Whole Duty of a Woman. Especially from the Age of Sixteen to Sixty: For between those periods there is found the Truest Portion of Good in this Life. It be consider'd, that on the one side, first the Understanding is Weak and Green, incapable of forming sound Notions of Things useful and substantially Profitable, whether as they tend to outward or inward Tranquility. And passing the latter Age, and its uneasie attendants, frequently Debilitate the Faculties, and as it were seize them, and carry away the Memory to a large degree: However, it may tollerably in one Sense or other  
suit.

## The P R E F A C E.

suit tender Tears, and extreme Agony by directing them in such Ways and Methods as cannot but afford the all reasonable Advantages and Satisfaction; especially to keep up a healthful Constitution here, and teach them to trace those Paths of Vertue, that lead to the Wellsprings of Life, and endless Health hereafter.

But not to Delay your Expectation, in dwelling long on a Preface never doubting but it will sufficiently commend it self without any further Apology: I Bequeath it to you as my Legacy, and indeed to last in this Kind, I shall be capable of Presenting you withal, hoping you will seriously weigh and consider as it was meant and intended for your Good and singular Advantage

TH

THE  
Whole Duty

OF A

W O M A N.

CHAP. I.

*Directions how to Obtain the Divine and Moral Vertues of Piety, Meekness, Modesty, Chastity, Humility, Compassion, Temperance, and Affability, with their Advantages: And how to Avoid the opposite Vices, as Impiety, Obstinacy, Immodesty, Uncleanneſs, Pride, Uncharitableneſs, Intemperance, and Disdain; with the Miſchiefs that attend them.*

**B**EING to Treat of the many Graces and Vertues that are required to be ſtrictly Obſerved by our Sex, I think I cannot do better than begin with that which more immediately is required to Beautifie the Soul; and ſo of the reſt in order.

B

*Piety*



*Piety* then is an excellent Adornment to the Soul and Body. And indeed Solomon well Admonished, when he bid you *Remember your Creator in the days of your Youth*, for your Duty to God is an Introduction to all other Felicities in this World, and that to come.

Be therefore mindful of this, *Pray earnestly*, that he may enable you in the Performance of it. *Meditate* on his Love and Kindness towards you, that he may continue his Blessings, and encrease them to your Comfort. Consider you are wholly God's Portion, by Title of Creation; and that whatever you enjoy proceeds from him, as the Waters flow from the Fountain: And therefore all your Endeavours, Faculties and Powers must be entirely employed in his Service in doing all the Good you can, our Souls being priviledged with great Advantages of this Kind, by reason of the Leisure they have to proceed in it.

2. It is not alone sufficient that the Service of God is imprinted in our Minds but it must be put into Practice, and nothing that is in your Power omitted, and if you fail in either, you must redouble your diligence, to re-call the Time you have spent amiss; with full

Resolu



olutions and Purposes to be more  
 tious for the future. And be often  
 Meditation and *Prayer*, That no Temp-  
 on may find an opportunity to fix  
 on your wandering Thoughts; these  
 are the main Pillars of *Religious Du-*

They are like the *Spies* that searched  
 Land of *Canaan*, the one views, and  
 other gathers and brings it Home, as  
 sweetest Fruits of Heaven. *Medita-*  
 , like the Eye, views our Mercies;  
*Prayer*, like the Hand, reaches to us  
 se Mercies: Or *Meditation* is like a  
 tor, who goeth Abroad to gather in  
 at you want; and *Prayer*, like a Ship,  
 th forth and bringeth to you what  
 desire: And is both the Duty of the  
 and Body.

Let God be all in all with you; set  
 Affections upon nothing that may  
 ide you from him, for that is a Rob-  
 g him of his Honour; and then Re-  
 mber he is a Jealous God. Love him  
 th all your Heart, and all your Soul,  
 d all your Strength.

Be in Kindness and Charity with all  
 ople. Relieve those that are in Want  
 according to your Ability. Instruct those  
 at do Amiss, and perswade them to a-  
 mend and reform their Lives. Give no

occasion of Scandal or Reproach: But let your Conversations set an Example to others. In your private Devotions be Frequent and Fervent; and in the public Assemblies of God's Worship, behave your selves with all Reverence, Modesty and becoming Decency. Let neither your Thoughts nor Eyes wander. Be Attentive, and fix your Mind on what was the Occasion of your coming thither, that God's Grace may flow to you, and so his Word may be Imprinted in your Hearts. Forget not to *Communicate*; but above all be sure by Prayer, Self-Examination, Works of Mercy and Charity, to prepare your selves for the Reception of that adorable Mystery. Let not Anger nor Passion prevail over you, but be Humble and Meek; and so shall you Prosper in all your Ways. You shall have a goodly Heritage, and your Line shall fall happily in a fair Land: For the Lord shall be your Portion, and your exceeding great Reward. He will give you the Blessing of the Right Hand, and of the Left; Protect and Keep you safe in this Life, and in the next make you to dwell with him in Eternal Glory. When on the Contrary,

*Impiety* is that which Poisons the Sweetness of Life, Taints your Names and Reputations

tions, and Wounds your Souls; lays  
perpetual Snares and Stumbling blocks in  
your Way, to make you fall into various  
Mischiefs. But that which is most griev-  
ous to be born, it makes God your Enemy  
to the End; whose Anger is sharper than  
Two-edged Sword. In brief, Sin is a  
Monster, that came into the World by  
the Disobedience of our first Parents,  
and brought with it a World of Woes;  
and though the Devil, who is its Parent,  
labours, by his Agents, very industriously  
to cover its Deformities; under borrow-  
ed Names and specious Pretences; yet,  
in the Eyes of the Vertuous, it is so Ugly  
and Deformed, that it is to be Loathed  
and Abhorred; for besides the innumera-  
ble Mischiefs it compasses here, to un-  
dermining Souls, as it, at its first Entrance,  
brought our Temporal Death along with  
it, so, if you hug it in your Bosom, and  
carry it out of the World with you, it  
will lead you into Eternal Death and  
Damnation. Therefore, as it is an En-  
emy to God, be you always at Enmity with  
it, so that at last you may arrive at the  
Land of Glory, by all the Ways of Grace,  
Prudence and Religion.

*Meekness*, is not only Recommended  
as all as a Christian Vertue, but particu-

cularly to Women, as a peculiar Accomplishment of the Sex. And St. Peter, after the mentioning of all exquisite and costly Deckings of Art, commends to you above all, this one Ornament of a meek and quiet Spirit; with this eminent Attestation, *That it is in the sight of God of great Price.* And therefore to all that will not enter into Dispute with God and contest his Judgments, it must be fit. But although *Meekness* be in it self a single Vertue, yet it is diversified according to the several Faculties of the Soul, over which it has Influence; so that there is the *Meekness* of Understanding, *Meekness* of the Will, and a *Meekness* of the Affections; all of which concur to make up a meek and quiet Spirit. And of these in their Order.

1. The *Meekness* of the Understanding consists in a Pliableness to Conviction, owning our Faults and Unworthiness without repining.

2. The *Meekness* of the Will lies in its subordination and submission to a more supream Authority, which, in Divine things, is *The Will of God*; and in Natural and Moral, *Reason*, and in Humane Constitutions, *the Command of Superiors*: And so long as the *Will* governs it self by these

their respective Orders, it transgresses  
the *Meekness* required of it.

3. The *Meekness* of the *Affections* con-  
sists in reducing the Passions to a Calm  
temper, not suffering them to make  
uproars within, to disturb ones self; nor  
without, to disquiet others; and to this  
regulation *Meekness* is generally Subser-  
vant. Its Opposites are then to be com-  
puted Three-fold, viz.

1. *Conceitedness*, That is a Fancy that  
you do is stamp'd as Standard, and  
is Currant in your own Conceit,  
how bad soever your Actions appear in  
the Eyes of others, or are really so in  
themselves, being your own Judge,  
without hearkening to convincing Rea-  
sons, or just Reproof.

2. *Obstinacy* in resisting the Motions of  
God's Holy Spirit, or hearkening to the  
holsome Advice and Directions of those  
he has set over you, to watch for your  
soul. And in the Second Branch, in  
resisting the Powers he has Ordained,  
and put in Authority over you, spurn-  
ing against Reason and Justice.

3. *Inordinate Passions*, troublesome to  
our selves and others; as *Revenge*, *Fury*,  
&c. But that you may avoid these,  
hear what our Saviour says, viz. *Blessed*



are the Meek in Spirit, for theirs is the Kingdom of Heaven.

1. *Modesty* is properly termed, The Science of Decent Motion; as being a guide and regulator of all decent and comely Carriage and Behaviour; Checking and Controuling Rudeness, and any thing tending to Confidence and Unmannerliness; and is held the great Civilizer of Conversation: Ballancing the Mind with humble and sober thoughts of your Selves, and Ordering every Part of the outward Frame, in the most Winning and Obliging Manner.

2. It appears in the Face in Calm and comely Looks, where it makes due Impressions; so that it seems from thence to have Acquired the Name of *Shamefacedness*. And truly whatever the Modern Opinion of some may be, there is nothing adds a greater Luster to *Feminine Beauty*.

3. *Modesty* confines it self not to the Face only, for there it may in some Sense be said to be in Shadow and Effigy, but spreads itself in Life, Motion and Words: Banishing all Indecency and Rudeness; all Insolent Vauntings and Superciliousness, or whatever else may render our Sex troublesome or uneasy to Company or Conversation. It Refines and Tunes the Language.

language, Modulates the Tone and Accents; not admitting the Intrusion of un-  
handsome, earnest, or loud Discourse. So  
that the Modest Tongue is like the ima-  
ginable Musick of the Spheres, Sweet and  
charming, but not to be heard at a Di-  
stance.

4. As *Modesty* prescribes the Manner,  
it also does the Measure of Speaking.  
It restrains all excessive Talkativeness,  
or that indeed is one of the greatest  
assumings imaginable; and so rude an In-  
trusion on Company, that there can scarce  
be a greater Indecency in Conversation.

5. *Modesty* therefore ought, if you have  
respect to Vertue and a good Name, to  
appear in its highest Elevation. Your  
looks, your Speech, and the Course of  
your whole Behaviour, should own an  
humble distrust of your selves; rather be-  
ing willing to learn and observe, than to  
dictate and prescribe; unless upon very  
emergent Occasions, and that to those  
that are rambling in the paths of Looseness.  
And therefore, as you value your Reputa-  
tion, keep to the strictness of this Vertue,  
that when you conceive it not amiss in tri-  
vial Matters, to launch beyond the bounds  
of *Modesty*, you are violently carry'd too  
far to Retreat before you are aware; as I

shall shew you in the contrary on this excellent Adornment of our Sex.

*Immodesty* is held, even in *Heathen Nations*, a great Reproach and Scandal, especially where it is found in Women; and *St. Paul*, who spoke by an excellent Spirit, commands, *That Woman Adorn themselves in modest Apparel, with Shamefacedness, and Sobriety; not with Broidered Hair, or Gold, or Pearl, or costly Array, but (which becometh Women professing Godliness) with Good Works,* 1 Tim. 2. 9. So that when those that are not well affected to Modesty, have strained their Art to the highest Pitch, an *Innocent Modesty* and *Native Simplicity* of Looks, will Eclipse their Imaginary Splendor, and Triumph over their Artificial Beauties. And indeed, if a Woman be Adorned with all the Embellishments of Art, and Care of Nature to boot, yet if Boldness, Scorn, and Haughty Looks be imprinted in her Face, They blot out all the Lines of Comeliness, and like a dark Cloud over the Sun, snade the View of all that was otherwise Amiable; and renders its Blackness but the more observable, by being placed nearer somewhat that was apt to attract the Eyes, and leave a Stain on their Names and Reputations.

2. There is scarce any thing to be found, that appears more indecent, than to be proud, or too forward in overmuch talk, or indecent Behaviour. Yet now we so sadly see, that which the former Ages call'd *Pride and Boldness*, is call'd *The Sign of a great Spirit, Genteel Breeding, and Assurance*. Yet I have seen such bad Superstructures built on that Foundation, as I well hope will not Recommend them to any considering Person of our Sex.

1. *Chastity* is a Suppression of all irregular Desires, in Matters of Sensual or carnal Pleasures. By this I mean, all Desires irregular and sinful, that are not sanctified, 1. By the holy Instruction, within the Protection of Marriage. 2. By being within the Order of Nature. 3. By being within the Moderation of Christian Modesty. Against the first of these are fornication and Adultery, and all voluntary Pollutions. Against the second, are all natural Lusts, and Incestuous mixture. And against the third, is all immoderate use, in some measure, even of permitted pleasures. Concerning which, Judgment is to be made, as concerning *Meats and Drinks*, there being no degree of Frequency prescribed to all Persons, but 'tis to be ruled, as the other Actions are, by Proportion.

2. *Charity*

2. *Chastity* is that Grace which forbids and restrains all these, keeping the Body and Soul pure, in that State in which they are placed by God, whether of the Single or of the Marry'd Life. Concerning which our Duty is thus described by St. Paul, 1 Thess. 4. 3, 4. *For this is well pleasing to God, even our Sanctification: That ye should abstain from Fornication: That every one of you should know how to possess his Vessel in Sanctification and Honour: Not in the Lust of Concupiscence, even as the Gentiles which knew not God.*

3. *Chastity* is consistent in either *Abstinency* or *Continency*. *Abstinency* is properly attributed to *Virgins* or *Widows*, *Continency* to *Married Women*. Chaste *Marriages* are Honourable, and pleasing to God: *Widowhood* is pitiable in its Solitariness and Loss, but Amiable and Comely when it is adorn'd with Gravity and Purity; and not sully'd with the Remembrance of past Pleasures, that in this State, *Chastity* will not admit of, nor with present Desires of returning too hastily to a second Bed. But *Virginity* is a Life of Angels, the Enamel of the Soul, and the Advantage of Religion: Having great Opportunities for retir'd Devotion; and being empty of Cares, it ought to be full  
of



Prayers; and imployed at all convenient times in Holy Duties. Being unmingled with the World, it is more apt to Converſe with God; and by not feeling the warmth of too forward an indulgent Nature, flames up with Holy Fires, till it be Burning like the Cherubim, and in the Extasied Order of holy and unpolluted Spirits.

4. The Acts of *Chastity*, in their proper Offices of Grace, are in General theſe, viz. To reſiſt all unchaſt and unclean Thoughts, by no means entertaining Pleaſure in the unfruitful Fancies and Remembrances of Uncleanneſs, altho' no definite Deſire or Reſolution be entertained.

5. At no hand to entertain any Deſire, or Phantaſtick imaginary Love, though by ſhame, or diſability, or other Circumſtances they be reſtrained from Act. To have a Chaſt Eye, as well as all the other Members, for if that be permitted to Luſt, you can no otherwiſe be termed Chaſte, than ſhe can be called ſevere to her ſelf and mortified, that ſits all day ſeeing Plays and Levellings, and out of an Appetite to feaſt her Eyes, neglects her convenient Food.

6. Your Heart and Mind muſt be Chaſt as well as your Members. They muſt be pure, deteſting all Uncleanneſs; diſliking all

all ill Motions, and past Actions, Circumstances, Discourses, and Likenesses. The Discourse must be Chast and Pure; and great care must be taken to decline all Indecencies of Language: Chaining the Tongue, and restraining it with such Graces as oppose Uncleaness in the highest Nature.

7. You must disapprove by an After-act, all things of this Kind, that may at any time crowd at unwares, into your Imaginations: Nay, those Temptations that Satan sometimes will be apt to intrude on your fancy in Lascivious Dreams; for if you with Pleasure remember them, that which was Innocent becoming Voluntary, is made Sinful. In observing these Rules, you will, in a great Measure, keep your selves unspotted from the Flesh. But the Blessings, and proper Effects of Chastity, you may better understand by the Evils of its Contraries.

1. *Uncleaness* is of all *Vices* the most Shameful; Shame is accounted her Eldest Daughter. The Appetites of Carnality in this kind, are full of Care and Trouble; and the Fruition is Sorrow and Repentance. *The Way of the Adulterer is Hedged with Thorns*, Hos. 2. 6. Full of Fears

ears and Jealousies, burning Desires, and  
impatient Waitings, Tedioufness, Delay,  
sufferance of Affronts, and Amazement  
of Discovery. Chastity, above all, is so  
essential and Natural to our Sex, that  
every Declination from it, is a propor-  
tionable receding from Womanhood; but  
the total abandoning it, ranks you among  
monsters, and sets you as far beneath those,  
whose acquired Vileness is below natural. An  
Unchaste Woman is look'd upon as a  
kind of a Monster; a thing divided and  
distorted from its proper form, especi-  
ally by Chaste and Vertuous Persons. And  
I dare Appeal to the forwardest of them  
that thus go astray (and in dishonouring  
themselves, give occasion of Scandal to  
our Sex,) whether at first they could not  
with more ease have kept their Vertue  
than have lost it? Certainly such are the  
Terrors and Shame that precedes those  
first Guilts, they that must, as it may be  
term'd, Commit a Rape upon themselves,  
force their own Reluctancy and Aversity  
(as) before they can become willing Pro-  
stitutes to others; this their Seducers seem  
well enough to understand, and upon  
that score, are at the Pains of so many pre-  
parative Courtings, and expence of Pre-  
sents, as if this was so uncooth a Crime,  
that

that there were no hopes to introduce it, but by a Confederacy of some more familiar Vices, as Pride, or Covetousness. Therefore have a Care of these Snares.

3. *Know you not, saith St. Paul, That your Body is the Temple of the Holy Ghost? If this be so, will you defile it, when God himself threatens to destroy you, if you do? But I shall conclude this Section briefly, in the Words of St. Gregory, Uncleanneſs, ſays he, is the Parent of thoſe Monſters, viz. Blindneſs of Mind, Inconſideration, Precipitancy or Giddineſs in Actions, Self-Love, Hatred of God, Love of preſent Pleaſures, a Deſpight or Deſpair of the Joys of Religion here, and of Heaven hereafter. Whereas a pure Mind, in a Chaſte Body, is the Mother of Wiſdom and Deliberation, Sober Counſels, and Ingenuous Actions, open Deportment, and ſweet Carriage, Sincere Principles, and Unprejudiced Underſtanding, Love of God, and Self-denial, Peace and Confidence, Holy Prayers, and Spiritual Comforts, a Pleaſure of Spirit infinitely greater than the Fooliſh and Beaſtly Pleaſures of Unchaſtity. And therefore to overcome it, is certainly the greateſt Pleaſure; for indeed no Victory is greater than that which is gotten over Luſtful Inclinations.*

*Humility*

*Humility* is a great Ornament to our  
 x; and the Graces of it are Exercised  
 the following Rules.

r. Think not your selves better for any  
 ing that happens to you from without,  
 r tho' you may have many Gifts bestow-  
 upon you better than others, yet con-  
 sider you are a Mortal Creature, wholly  
 lying, as well as others, on God's Pro-  
 ction, Mercy and Providence; and have  
 nothing to commend you to your self,  
 nt that you have a little time to employ  
 his Service, who brought you into the  
 World, and in whose Hands are all your  
 riches and Honours, and even your  
 breath of Life: Who can, if he pleases,  
 take from you what he has given, and  
 bestow it on the Poorest and Meanest  
 person on Earth. However, *Humility*  
 onfists not in Railing against your selves,  
 r in going in base Apparel, walking  
 softly or submissively, but in a hearty and  
 mean Opinion of your selves, being con-  
 tent to want Praise or outward Applause,  
 not troubled or angry when you are  
 lighted or undervalu'd. Be not asham'd  
 of your Birth, or Parents, or Calling, for  
 the Meanness or Poverty of any of them,  
 ut speak as readily and indifferently of  
 Meanness as you would do of Greatness.

*Primislaus*



*Primislaus*, King of *Bohemia*, was raised (by the Queen's casting her Affections accidentally on him as she passed by his Field) from the *Plough* to the *Throne*, yet was so humble, That he kept his Country Shoes always by him, to put him in mind of his lowly condition. And King *Agathocles*'s Furniture of his Table demonstrated that he was raised from a *Potter* to be King of *Sicily*. But why need I insist upon these? When the King of *Kings* propounded himself so imitable by his Disciples, so Signally in nothing as in the *Twin Sisters*, viz. *Meekness* and *Humility*, *Learn*, says he, *of me*, for *I am Meek and Humble*, and you shall find Rest to your Souls.

2. Never speak any thing directly tending to your own Praise, that is, on purpose to be Commended; and when you have said or done any thing for which you cannot avoid receiving Praise, take it indifferently, and then disrobing yourself of it, return it to God; Reflecting upon him as the Giver of the Gift, or the Blessor of the Action: And give him thanks for making you an Instrument of his Glory, for the Benefit of others. Secure a good Name to yourselves, by living Vertuously and Humbly,

y, but let it be Nurst abroad, and not  
 in your own Bosom. Let your Faces, like  
*Moses*, shine to others, but make no Look-  
 ing-Glass for your selves. Use no Strata-  
 gems or Devices to get Praise, nor seek for  
 any Reward here, but walking uprightly  
 and humble with God, and those you con-  
 ferse with here, you shall one Day be ex-  
 alted to Heaven, when the Proud and  
 Haughty shall sink in the depth of Misery.

*Pride* is Opposite to *Humility*, as *Light*  
 to *Darkness*; and indeed in the last day,  
 the latter will lead you to the first, and  
 the former, those that court it, to the last.

1. Consider then what such vile Crea-  
 tures, who are but Dust and Ashes, have  
 to be Proud of: If of our Bodies, those  
 are weak and impure, subject to Diseases,  
 decays, to Die, Corrupt in a Grave,  
 and turn to Rottenness.

2. Is it your Strength you boast or grow  
 proud in? In that you are inferiour to  
 many Irrational Creatures: Nay, that  
 which makes too many of our Sex proud,  
 and look down with disdain, even the  
 conceit of Beauty, is of no value, to make  
 such a swelling in their Minds, seeing, in  
 Colour and Fragancy, they are Rivalled  
 and out-done by various Flowers, and  
 when it is most florid and gay, a few Ague

Fits

Fits change it into Paleness, and Wrinkles of Deformity.

2. If proud of Learning or Parts, the first of these, in its proper Sphere, runs contrary to Pride, teaching Humility: The second, Civility, and a modest Behaviour. To be proud of Riches, is yet more foolish; for if you will exalt your self above others, because you have more Gold, consider with your self how much you are inferior to a Gold Mine; how much you are to give place to a Cabinet of Jewels. If proud of your Birth, you are proud of the Blessings of others, not of your own: For if your Parent were more Eminent in any Circumstance than your Neighbours, you are to thank God, and Rejoyce in them more than any Value in your self. Remember then to Check all Pride in your Mind; for what were you before you were begotten? Nothing. What in the first Regions of your Dwelling, before your Birth? Uncleaness. What for many Years after? Weakness. What in all your Life? A great Sinner. What in all your Excellencies? A meer Debtor to God, to your Parent, to the Earth, and to many Creatures. *Meditate* but on these Things, and you will soon find there is nothing more reasonable than

than to be Humble, and nothing more  
polish than to be Proud.

1. *Compassion* seems Natural to our Sex,  
whose soft Breasts were made to enter-  
tain Tendernefs and Pitty. So that I find  
Solomon could not conclude the Chara-  
cter of his *Vertuous Woman* without it,  
Prov. 31. 20. *She stretcheth forth her Hands*  
*to the Poor; and reacheth her Bread to the*  
*Needy.* That is, She was Compassionate,  
and had Bowels full of Mercy; and when  
she saw any poor Object, it did, as it were  
command an Alms. So that the Appli-  
cation is very Obvious, and Admonishes  
all that own the Title of *Vertuous Women*,  
to prefer the Necessities of others before  
their own Superfluities and Delicacies.  
Nay, if you look further, and consider  
who it is that is Personated in the Poor,  
that begs in every needy, distressed Sup-  
pliant, and that will own every Act of  
Mercy as done to himself, you will mo-  
derate your Enjoyments, and exercise  
your selves in this Act of *Compassion*, as  
tham'd to serve your selves before the  
poor, or let them stand Naked, or Hungry,  
whilst you are follacing with that which  
would Relieve them, lest at the General  
Day, when you stand in the greatest Need,  
you be justly upbraided with this Want of  
*Compassion,*

*Compassion*; and Eternally excluded from all Comforts, because you refused to lend any Succour to his distressed Members on Earth, which he takes as done to himself.

2. Consider if the Bowels of God's tender Mercy should be shut up towards you, in what a miserable Condition you would be, when from his Bounty proceeds all that you Enjoy. Look up to the Giver with a serious Contemplation of Mind, and you will soon perceive to what End his Donations are bestowed on you; and find the Stock he has Lent, is mainly to Try you in this *Vertue of Compassion or Charity*, to those he has restrained the Things of this World from; And then you will find it a very commendable Industry, to qualifie your selves to be helpful to the *Poor*, in as many Instances as you can: In not only opening your *Purses*, but *Dispensatories*, to provide *Medicines* for such as by *Disease or Casualty* want that sort of Relief. A *Charity* which I dare not believe but is practised by many, and I wish it were by more; That our *Nice Dames*, who Study only *Cosmeticks* for themselves, would change the Scene, and instead of *Repairing*, or rather *Disguising* their own *Complexions*, Study the Reparation of the *decripp'd Limbs* of poor Suppliants:



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pliants: And certainly, though it be  
s Fashionable, it is a much better sight  
see a *Lady* binding up a Sore, than  
autifying her Face; and she will cast a  
uch sweeter savour in God's Nostrils,  
th the Smell of *Unguent*s and *Balsam*s,  
an with the most exquisite *Odours* and  
*Perfumes*. For since God professes, *Isa. 1.*  
hat the very *Incense* designed for a part  
his Worship, was an Abomination to  
m, because not accompanied with the  
*Gifts of Mercy*, we cannot imagine he  
ill better approve of those who have no  
gher Aim than *Delicacy* and *Sensuality*.

3. Besides this part of *Compassion*, there  
another Act of *Mercy*; which is to for-  
ve Injuries, laying aside all Resent-  
ents and thoughts of Revenge; though  
some of the hot Spirits of our Sex, this  
ay be thought a very hard Lesson, yet if  
ey do not, they must confess they dis-  
mble with God, when they say *The Lords*  
*Prayer*, or at least not expect to be forgiven  
ose *Trespasses* which they implore a Par-  
on for. Consider yet again, That God  
nows the Secrets of all Hearts, and if  
e forgive not others, we cannot expect  
be forgiven.

1. *Uncharitableness* is that which strikes  
the Foundation of *Christianity*. And  
those

those that divest themselves of *Mercy* and *Compassion*, but in vain declare themselves to be Christians. For, what can you think of your selves, when you wilfully disobey what *Christ* has chiefly Enjoyned you, and in lieu of it, promise Salvation? And more especially, How can you answer it, if you suffer him to be Supplanted in his poor suffering Members, not only by your Needs, but Excesses who have so devoted your Hearts to *Vanity* and *Luxury*, That you have neither Will nor Power to succour the Wants of others? How Unequal and Disproportionate is it, That those that Study to fill away Money on themselves, cannot be tempted, by any Opportunity or Distress to drop an *Alms* to the *Poor*? What Preposterous Sight is it, to see a *Lady* whose Gay Attire gives her the Glittering of the Sun, yet has nothing of its other Properties, never to cheer any Drooping Languishing Creature by her Influence. It is the Council of the Son of *Sirach*, Not to give the *Poor* any occasion to Curse you. *Ecclesiasticus* 4. 5. But sure such Persons do if the *Poor* have not a greater *Charity* than they Exemplifie to them; for when they find such *Hard Hearts* under such *Silken Raiments*, and a *Poor Starving Wretch* shivering

Look upon such *Gay Creatures*, and see that  
one of their *Baubles* and *Loose Appen-*  
*des*, or *Dress*, bear a Price that would  
fill their empty *Bowels*, and refresh their  
fading *Spirits*; 'tis a shrewd Tryal of their  
weakness. *Poverty* is apt enough of it self  
to embitter the Spirit, and needs not such  
additional Temptation. Let this, I  
be now seriously remembred, lest you  
hereafter under the same exprobra-  
g Remembrance, with the Rich Man in  
Gospel, Luke 16. 25. Remember that thou  
by Life time receivedst thy good things, and  
loost that which was Evil; but now he is  
tormented and thou art Tormented.  
Besides this Part of *Mercy* in giving  
to Persons of all Ranks: This is  
that part of *Compassion* which we peculiar-  
call *Clemency*; a *Virtue* which not only  
*Christianity*, but *Morality* recommends.  
The *Heathens* were admirable in this; and  
the *Christians* far exceeded them in the *Pr-*  
*ive Times*, following the Example of  
their great Lord and Master, who Pray'd  
for his Crucifiers, viz. Father forgive them,  
Luke 23. 34. But now we find it much  
less us'd, and therefore it ought to be a-  
dmonish'd by those that expect to be For-  
given of God; *Revenge* and *Malice* being  
the

the Offspring of Satan, having innumerable Mischiefs and Miseries attending them; and therefore they must be avoided as Monsters, made for Ruin and Destruction. It should therefore methinks be an easie Determination, whether to embrace that *Clemency* and *Compassion* which you see Exemplified in the wisest and best of Men, or that *Savage Fierceness* of the Ignoble Creatures. This is certain, That there is not any Woman would be contented to assume the outward Form of any *Ravenous, Revengeful Creature*. What then should you subject your Nobler Part and Mind to such Transformation? But as there is no Monster so Deformed as those Compounded of *Man* and *Beast*, nothing can be more Unnatural and Odious than a *Woman-Tyger*.

*Temperance.* As *Sobriety* is the Bridge of the *Passions* of *Desire*, so *Temperance* is the Bitt and Curb to restrain us to a moderate Use of Meat, Drink and Recreations, so that they may best consist with our Health, and not hinder, but help the Work of the *Soul*, by the necessary Supports they Administer; and this principally consists in the *Act* of the *Soul* for it is a *Grace* that chuses *Natural Means* in order to promote *Supernatural* and Heavenly Ends.

nds. It is exercised in *Eating* and *Drinking*, because they are necessary, however it permits the Use of them only as they Minister to *Lawful Health*; but when *Delight* is the only End, and it stays and dwells there long, tending to it, there it is the Contrary; for such *Eating* and *Drinking* is not a *Serving God*, but an *Inordinate Action*, because it is not in the way to that End: And to avoid these Latter,

1. Be not often at great Feasts, nor at in dissolute Company, for variety of subjects steals away the Heart; and Company is either Violent or Enticing.

2. Be severe in your judgement concerning your Proportion, and suffer no occasion to make you enlarge beyond what ordinary, lest you exceed the Bounds of Moderation; and as you take this caution your self, never urge any one

to Eat or Drink beyond their Desires.

Take, in this, St. Paul's Advice, *Let us, who are of the Day, be Sober, &c.*

3. Begin and end your Time with *Thanksgiving*, so that you may carry your Mind and Spirit to the *Cælestial Table*, often thinking on it, and often desiring it, that by enkindling your Desires to *Heavenly Banquets*, you may be Indif-



ferent and less Passionate for the *Earthly* Mingle Discourses *Pious*, or in some sense *Profitable*, and in all senses *Charitable* and *Innocent*. To conclude, Let your *Drink* so serve your *Meat*, as your *Meat* doth your *Health*, that it be apt to convey and digest it, and refresh the *Spirits*; but let it never go beyond such Refreshment as may a little lighten the present Load of a *sad* or *troubled Spirit*; never to *Inconveniency*, *Lightness*, *Sottishness*, *Vanity*, or *Intemperance*. Be not impatiently desirous of any Thing, so that you cannot Abstain from it, for that is to lose your Liberty, and to become a Servant to *Meat* and *Drink*.

*Intemperance* is hurtful to *Nature*, by creating *Diseases*; to your *Good Name*, by bringing a *Scandal* on it; and to your *Soul*, by clogging the *Spirits*, and hindering it in the Offices of its *Devotion*; especially *Intemperance in Drinking*, a *Vice* Detestable in all, but *Prodigious* in a *Woman*, who in that Case puts a double Violence upon her *Nature*, the one in the *Intemperance*, the other in the *Immodesty*; and though such may take their Copy from Men, yet nothing Humane is such a Beast as a *Woman*, who gives her self every way up to *Intemperance*.

*Affability*

*Affability* is so becoming our Sex, that it is one of their chiefest Ornaments in Moral Vertues; and more absolutely necessary in them than in Men. As for its Cause, it derives it self either from a *native Candour and Generosity of Mind*; or from a *Noble and Ingenious Education*, or something joyn'tly from both; and these are as good Originals as any thing meer-Moral can flow from: And this Vertue reaches farther, and grasps at that which is Divine; for as far as it partakes of *Humility*, it must of *Sincerity* also, that being a Vertue whose very Elements are Plainness and Simplicity; for it has no Designs that want a Cover, it needs none of those Subtilties and Simulations, those Pretences and Artifices requisite to those that do. 'Tis the precept of the Apostle, *Philippians 2. 3.* *Lowliness of Mind, let each esteem others better than themselves.*

2. *Courtesie* and an *Affable Carriage* and *behaviour* are such Charms, that they en-ear all, but especially your Inferiors, to you; and keep up a Reputation in spite of many Blemishes; a kind Word or Look from a Superior is strangely taking, and insensibly steals away the Heart. The *Grecians* comparing the *Affability* and ease

*Access* of *Cleomeke*, with the *fullen State* and *Pride* of other *Princes*, were so Enamour'd with it, that they judg'd him only worthy to be their King; and as there is no certainer, so also no cheaper way of gaining Love, and winding into the Affections of those you converse with: A *Friendly Salutation* is as easie as a *Frown* or *Reproach*; and that Kindness may be preserved by them, which if once forfeited will not at a far greater Price be recover'd. Besides, when *Vicissitudes* are consider'd, it may be a Providence to you, the greatest Persons, upon the *Turns of Fortune*, often stand in need of the Assistance of the meanest, and then you will be sure of Friends at need to comfort you; and rejoyce that by your *Affability* you have link'd them to your Interest.

*Disdain* is contrary to this, and will not fail to procure you *Enemies*, as it is it self an *Enemy to Civil Society and Conversation*: *Frowns*, *Haughty Looks*, *Surly Words*, or an *Expectation of more Cringing and Submission than is due*, cannot be well relish'd or digested. A Proud Temper is hateful to all, especially that are of an *Affable Disposition*; it shews the *Birth* or *Spirit* mean or poor, and gives a *Suspicion* that it is but a *Pageantry* of some

*Mushroom*,

*throne*, newly sprung up, that stands stiff. So that instead of keeping others at a distance, this invites 'em to a nearer inspection, that if there be any Flaw either in their *Life* or *Birth*, 'twill be sure to be discover'd, there being no such trying Inquirer as Curiosity urg'd by a sense of Contempt.

## C H A P. II.

*The Duty of Virgins: Directing them what they ought to do, and what to avoid, for gaining all the Accomplishments required in that State. With the whole Art of Love: Being Directions how to Receive the Addresses either of a Nobleman, Gentleman, or Tradesman, with that Prudence, as not to be accounted Scornful, Morose, or Fond: Whereby Persons of the meanest Rank may Raise their Fortunes to the highest Pitch of Honour and Greatness.*

**H**AVING given you an Account of those general Qualifications, which are at once the Duty and Ornament of our Sex, there are notwithstanding *specific* Differences arising from the several States and Circumstances of *Life*, some

whereof may exact greater degrees even of the former Vertues, and all may have some distinct or particular Requisites adapted to that particular State and Condition; and therefore of these, my proposed Methods engages me to consider in their order; that is, of *Virginity*, *Marriage*, and *Widowhood*; which as they differ widely from each other, so for the discharging their respective Duties, there are particular Cautions worthy to be Adverted.

*Virginity*, or the *Virgin-State*, is first in Order, (the *Infancy* and *Childhood* of which I willingly pass over, and address my self to you, when it is supposed you are at Years of Discretion; and that may be properly counted at the Age of *Sixteen*, and so onward.) This is that part of Life that claims a great share of Vertue and Innocency to set it off with a true Lustre, but above all *Modesty*, as it relates to *Chastity* and *decent Behaviour*, in which you in this State are more especially concern'd; for the very Name of *Virgin* imports a Critical Niceness in this Point. Every Indecent Curiosity, or Impure Fancy, is a Desflowering of the Mind; and every the least Corruption of them gives some degrees of Defilement to the Body too. For between the State of pure unspotted

*Virginity*,



Virginity, and Prostitution, there are not many Intermedial Steps, and if you make any of them, it is so far a departing from our first Integrity. For She that listens to any wanton Discourse, has violated her ears; she that speaks any, her Tongue; and every Immodest Glance viciates her Eyes; and every the lightest Act of Dalliance leaves something of a Stain behind it. There is therefore a most rigorous Caution requir'd herein; for as nothing is more Clean and White than perfect Virginity, so the least Soil or Spot is the more discernable. Besides, Youth is for the most part Flexible, and easily wrapp'd into Crookedness, and therefore can never set it self too far from a Temptation. Our tender Blossoms we find our selves oblig'd to skreen and shelter, because every unkind Air tips and destroys them; and nothing can be more Nice and Delicate than a Maiden-Virtue, which ought not to be exposed to any of those Malignant Airs which may blast and corrupt it.

Curiosity, among those of the first sort, is very mischievous. It is a Temptation which soiled Humane Nature in *Paradise*. And the truth is, an *Affected Ignorance* cannot be so Blamable in other Cases, as it is Commendable in this. Indeed it is the

surest and most invincible Guard; for if you are curious to know *undecent Things*, 'tis odds but you will too soon and too dearly buy that *Learning*. The suppressing and detesting all such Curiosities, is therefore that Fundamental Piece of *Continence* I would recommend, as that which will protect and secure all the rest to you. But when you have set this Guard upon your self, you must likewise provide against the Foreign Assaults. The most Dangerous whereof I take to be,

*Company* and *Idleness*, against the first provide by a prudent Choice of *Conversation*, which should generally be of our own Sex, or such as will entertain you innocently, if not Profitably. Against the second, you may secure your self by a constant Series of Employment, not stooping to every trivial Matter, but doing such things as are Ingenious, and worthy of your Aim: Wherein, as the first Place is to be given to the *Offices of Piety*, so in the Intervals of those, there are divers others, by which you may not idly fill up the Vacancies of your Leisure, viz. Such as are the Acquiring of any of those Ornamental Improvements which becomes our Quality, as *Writing, Needlework, Limning, Drawing, Languages,*

languages, Musick, or the like: And if I  
ould here insert the Art of *Oeconomy*,  
r the managing of Household-Affairs, I  
hink I should not affront you in it, that  
eing the most proper Feminine Business,  
on which neither Wealth nor Greatness  
an totally absolve you; and a little of the  
Theory in your Parent's Houses, would  
much assist you towards the Moderate  
ractice, when you come to your own.

As in your Department, so in your *At-  
ire and Gaiety*, be Sober and Modest, that  
ou give no occasion of being charg'd with  
*Affectation*: But that you may not on-  
y approve your selves in the sight of the  
World, but in the sight of God, by con-  
ining your selves in Matter of *Dress*,  
within the due limits of *Decency* and *So-  
riety*, my desire in this is, that you would  
t least so take care of your Bodies, as  
ersons who also have Souls; so that you  
ay reserve much time for more worthy  
Uses, than those of the *Comb*, the *Toylers*,  
nd the *Glass*: And truly it is not a little  
hat it concerns you so to do; for this  
pring of your Age is that Critical In-  
ant, that must either confirm or blast  
he Hopes of all succeeding Seasons,  
ithout a very wonderful Providence.  
To attain the first, let the severest No-  
tions.

tions of *Modesty* and *Honour* be deeply Impressed in your Minds; Graven as with the Point of a *Diamond*, that they may be as Indelible, as they are indispensably Necessary to the *Virgin-State*.

There is also another very requisite Quality, that is *Obedience*: The Younger sort of *Virgins* being supposed to have *Parents*, or if any have been so unhappy as to lose them early, they are left in charge of Friends or Guardians, that are to supply the Place of Parents; and this *Obedience* is to extend it self in all things that are good or indifferent; and has no Clause of Exception, but where the Injunction is Unlawful; and in so wide a Scene of Action, there will occur so many particular Occasions of Submission, that you had need have a great Reverence of your *Parents* or *Guardians* Judgments, and a Distrust of your own; and if it should happen that some *Parents* are not qualified to give you the Former, yet the general Imbecility of your Age will remain a constant Ground of the Latter, so that you may with more safety venture your selves to your *Parents* Misguidance than your own, by how much the Errors of *Humility* and *Obedience* are less Malignant than those of *Presumption* and *Arrogancy*.

Conduct

*Conduct* is next to be consider'd; of which you must be very wary; and not lay too much stress on your own Trust, but rather to own your Dependency on those to whom *God and Nature has subjected you*. How many poor innocent Creatures have been indiscreetly Ensnared, by laying too great a stress on their own Judgments, and rejecting the wiser Counsel of others? Therefore you must not look upon good Advice as your *Restraint* or *Burthen*; but as your *Shelter* and *Protection*; for where it is wanting, those that have ill Designs upon you will easily get into your Company, when you are destitute of a Guard to keep them out; and then as easily, by little *Compliances* and *Flatteries*, insinuate into your good Graces, who have not the Sagacity to discern to what invidious Purposes those Blandishments are directed; and when you once begin to nibble at the Bait, to be pleased with the Courtship, 'tis great odds if you escape the Hook: At first perhaps you only like the *Wit* and *Raillery*, then the *Graceful Language* and *Dress*, after that the *Freedom* and *Good Humour*, till at last you come to like the *Person*. Therefore it is a necessary Caution, That you consider these Particulars, lest you are undone, by running  
into



into Errors, and cast your self away before you are aware.

A *Virgin-State* in its Natural Innocency, is a *Life of Angels*; however, since the Word of God warrants the Alteration of this Condition, I shall not go about to confine your Inclinations to a perpetual continuance in it, but leave you free as to that Point. For though there be not professed Societies of *Nuns* among us, yet there may be *Nuns* who are not professed ones; she who has Devoted her Heart to God, the better to secure his Interest against the most Insinuating Rival of Humane Love, intends to admit none, and prays that she may not; does by those humble Purposes, Consecrate herself to God; and is perhaps more acceptable than if her Presumption should make her more Positive, and engage her in a Vow, she is not sure to perform. But this is a Case needs not much stating in our Nation, so very few being so far Transported with the Zeal of a Voluntary Virginity, That scarce there are any found who have Patience in it when necessary, An Old Maid being look'd on as the most Calamitous Creature in Nature by the Younger Sort, especially of our own Sex; and I so far yield to the Opinion, as to confess it so to those who are kept in that State

State against their Wills; but certainly the Original of that *Misery* is from the *Desire*, not the *Restraint of Marriage*; let them but suppress that once, and the other will never be their *Infelicity*: So that there might be a Prevention of this *Imputed Scandal*, if the *Superannuated Virgins* would behave themselves with *Gravity* and *Reservedness*, addict them to the strictest *Vertue* and *Piety*; this would give the World cause to believe it was not their *Necessity*, but their *Choice*, which kept them Single, and that they did not *Marry*, was because they were Pre-engaged to a better Armour, *Espoused to the Spiritual Bridegroom*: This would give them among the Sober sort at least, *The Reverence and Esteem of Matrons*. But not to dwell too much upon a Theme, which I fear is not very agreeable to many of our Sex, since one main End of Creation was to *Increase the World*, without which it would soon become a *silent Desert* or *Wilderness*; and to the End that *Propagation* might be continued, Nature, or rather the God of Nature, has added *Desires*, and where those *Desires* are prevalent, it is but convenient the Design of them should be answered in *Chaste Marriage*, when it is allowed by him who made and governs all Things.

There

There are therefore but a few more *Propositions* I shall lay down in the *Virgin-State*, before I instruct you in entering on the *Confines* of the *Marriage-State*; and so lead you from thence into it, by the most advantageous ways and methods, that beginning with suitable and sincere *Affections*, it may end by a continual mutual *Love* in the wished *Felicity*, which every one of you could desire when you enter into it.

*Friendship* is in a particular manner recommended to you, as a thing of great Weight and Moment; and it is your *Business*, as you value your *Reputation* and *Welfare*, to make a prudent *Choice* of those you *Intrust* your self withal in this Nature. Do not lay out your *Friendship* too Lavishly at first, since, like other things, it will be so much the sooner Exhausted; neither let it be of too quick a Growth; too swift a Progress in pouring out your kindness, is a certain sign, that by the course of Nature, it will not be long of continuance; and you will be Responsible to the World, if you take such into your Favour and Esteem as Friends, who at that time are under the weight of any *Criminal Objections*, for in that case you will bring your self under the Disadvantage of their *Character*.

Choosing

Choosing implieth an Approving, and if you fix on any against whom the World has given Judgment, 'tis not so well Nature'd as altogether to believe you are *Averse* to the way of Living they follow, since it doth not Discourage you from admitting such into your Bosom-Secrets, and at least you will be look'd upon as a Wellwisher, if not a Partner in their Faults, if you can forgive, or slightly pass them over, it is not presumed you will be less Indulging to your self.

If it happen after your Engagement, that those you have contracted Friendship with, should deviate from the Rules of Vertue, you ought however not to be over-credulous by shew of Belief in the beginning of the Discovery, but being well inform'd of the Truth, you must, without breaking too roughly, make a fair and quick Retreat from such mistaken Acquaintance, lest in being too hardy, the Scandal and Guilt reflect upon your good Name and Reputation: And this is so Nice a Point, that as you must not be too hasty to joyn in the *Censure* of your Friends, so on the other side, *not to Defend them with too much Wormth*; for if the Report be true, you will draw an ill Appearance upon your self, and it will

will be conjectur'd you plead in this case not without some Consideration to your self; your *Ignorance* may lessen the *Guilt*, but will *improve the Censure of the Just upon you*. Let the good Sense of those you contract Friendship with, be a chief Ingredient in your Choice of them; else let your Reputation be never so clear, it may be clouded by their Faults.

*Censure* is to be avoided as much as may be, either by you on others, or in living so that you give no occasion for it: And before you give it on others, let the Cause of it be consider'd, and then you are not to give Sentence as a Magistrate, or as if you had special Authority to bestow at your Discretion, *a good or an ill Name*; and when you do it, dwell not too long upon it, but give a gentle touch, and so pass it over, unless you can do good by it, in reclaiming Vice, and promoting the Ways of Vertue; and this must be done as privately as may be, lest the Party judging Uncharitably of your Intentions, runs into worse *Occasions of Scandal*, and it reflect upon you for making your ill-tim'd Reproaches. A *Vertue stuck with Thorns*, is too Rough for this Age, and therefore it must, to make it more pleasing, be adorn'd with some Flowers,



Flowers, or else in these Particulars it will be unwillingly entertain'd ; so that where it may be fit to strike, do it as easily and gently as you can, do it *in the Tenderness of our Sex*; and so you may assure your selves, that where you care to do it, you will wound them more, and do less hurt to your self, by a gentle Stroke, than by being Harsh and Violent : Be therefore quick in seeing Faults, that you may avoid them in your self, but slow in exposing them : You are in this, as in all other Cases, to consider the invisible Thing, call'd a *good Name*, it is made up of the Breath of Numbers that speak well of you; so that if by a disobliging Word you silence the Meanest, the Gale which is to bear up your Esteem will lose of its Strength, and let it a little flag; and tho' nothing is so vain, as the too earnest Pursuit of empty Applause, yet to be kindly used, and well thought on by the World, is like a Glory above a Woman's Head; it's like a Perfume, that Scents wherever she goeth; it's a Charm against Spight and Ill-will; Malice may empty her Quiver without wounding, for without the Consent of the World, a Scandal doth not go deep, it is only a light Stroke upon the injur'd Party, returning

returning with greater Force upon the Inflicter.

*Behaviour and Conversation*, in this you must take *Verue* and *Prudence* along with you for your Guard: Be Vigilant and Cautious, because in this particular you will have many Eyes upon you, and therefore it must Incline strangely towards the Reserv'd Part, yet not altogether excluding a mixture of Freedom, so far as it may be Innocent, and seasonably timed; yet if you find this makes your Carriage subject to Censure, you must in some measure restrain it; for if you see the Danger at never so great a distance, you are at that time to shorten the *Line of Liberty*; for if you allow yourself to go the extent of every thing that is Lawful, you are so very near going farther, that those who lie at Watch will begin to count upon you: Mankind, from the double Temptation of *Vanity* and *Desire*, being very ready to continue every thing a Woman doth to the hopeful Side; and few will make an Impudent Attempt till they have some Glimmering of Encouragement. It's more safe therefore to prevent such Forwardness, than to go about to Cure it; because, from the first Allowances it gathereth strength, and

and so reclaims a Right from having been at any time suffered without Impunity. Therefore, in all your *Conversation* avoid such a *Civility* as may, in this Matter, be taken for an *Invitation*. Beware how you bring a Cloud upon your Reputation, in giving way to that which many Women call an *innocent Liberty* or *Freedom*; for there are many of our Sex that will be very ready to help on the least Appearance that giveth a Handle to be ill Turn'd. They will not be displeased to improve their own Value at the Loss of your Reputation, when there is a fair Occasion given; for it Distinguishes them the more, Exalts their Credit higher, and, like a Picture set off with Shades, they seem Fairer, when they make your Actions to be less Innocent than theirs; and it seems to them, That their Load of Infamy is lessen'd by throwing Part of it upon others: So that they will not only Improve when it lieth in their Way, but take Pains to find out the least Mistake an *Innocent Woman* committeth, in Revenge of the supposed Injury she does, in leading a Life which is a *Reproach* to them.

However, even to the other Sex, you must shun *Ill-bred Affected-shinefs*, nor use  
an

an unsuitable Roughness to your own; for these are unnecessary to your Vertue. But you must take up a way of Living, that may prevent all coarse Railleries, or unmannerly Freedoms; carry Looks that may forbid without Rudeness, and Oblige without Invitation: But this is so very Nice, that it must Engage you to have a perpetual Watch upon your Eyes, That no careless Glances gives more Advantage than Words, for those may be thrown out at random, and bear doubtful Meanings; but Men look on the Eyes as the Heart's Interpreters, and gather more Assurance from them of Encouragement, than from the Tongue, their Language being more Significant and Observable to Men.

Your Civility, which must be always preserved, must not by any means be carried to a Compliance, which may betray you into irrecoverable Mistakes; for the doubtful Word Compliance, has led more of our Sex into blame, than all other Things; carrying them by Degrees, into a Thing called a good kind Woman, an Easie, Idle Creature, that hath neither Good nor Ill, but by Chance, not having Judgment or Choice, but leaveth those to the Company she converses withal, to frame and determine for Her.

*Diversiſion*

*Diversiō* is an Easement and Satisfaction in the Toils of Life; a Refreshment both of the *Body* and *Mind*. But then it must be Moderate and Suitable, nor too Eager in the Pursuit of Pleasure; for that, whilst you are Young, is Dangerous; and to catch at it in Riper Years, is grasping a Shadow; for then being less Natural, it grows Indecent; and indeed though you suppose you have it, you will find your Mistake, or at least cannot hold it.

*Diversions* are the most properly apply'd to Ease, and Relieves (as I have hinted) those that are oppress'd by being too much Employ'd. Those that are idle have less need of them, tho' above all others they are most given to them. To unbend our Thoughts when they are overstretch'd by too much Care, is not more Natural than it is Necessary: But to turn your whole Life into one large Holy-day, not only Palls the Pleasure, but renders you Ridiculous.

The *Mind* as well as the *Body*, is tired by being always in one Posture; too Serious Breaketh, and too Diverting Loosneth it; 'tis only Variety that giveth the Savoury Relish; a frequent Repetition grows first to Indifferency, and after that becomes tedious,



dious, but whilst they are well chosen, and well timed, they cannot be blameable, yet to make your self Cheap by tiring others with your Diversion, is one of the meanest Things that can be done.

To Play some times to entertain Company, or to divert your self, is not to be disallow'd; but to do it often, to be call'd a Gamester, is utterly to be avoided, next to the things that are Criminal. It engages you to a habit of Idleness; and ill-Hours introduce you into ill-mix'd Company; whilst you neglect your Civilities Abroad, and your Business at Home, it draws you to Acquaintance that will not be for your Credit. And indeed, if you should see your own Faces upon an ill Game, at a deep Stake, you would certainly desist from any Thing that could put your Looks under such a Disadvantage.

To Dance, or Play on any suitable Instrument of *Musick*, is commendable; but, in the first Place, remember the End of your Learning of it was, That you might the better know to move Gracefully, for it is only an Advantage so far, and when it goeth beyond it, one may call it *Excelling in Mistake*, which is no great Commendation. As for the latter, it is to Delight  
the

the Sadness of the Mind, and Tune over Melancholy Hours; but be careful not to do these often, because you do them well; the easiest and safest Method is to do it in private Company, amongst particular Friends, and then Carelessly like a Diversion, and not with Study and Solemnity, as if it was a Business, or your self over much Affected with it.

*Behaviour to Superiours, &c.* As to these in the first Place, you must render what is seemly, that is, such Civility and obliging Respectfulness, as may win upon them, not only to esteem you, but rank you among the Number of their Friends, and speak well of your Deportment and Demeanour, as one of an ingenious Education and good Parts.

*Equals* must be treated with all Civility and Freedom the Occasion requires, lest you be reflected on, as Proud and Conceited. A young Lady, or Gentlewoman, will find a great Uneasiness in Conversation, if she appear Sollicitous to ingross Respect to her self: You therefore ought to be content with a reasonable Distribution, and allow it to others, that you may have it returned to you. You must not be troublesomly Nice, nor discover your self to be too Delicate,

as if ordinary things were too coarse for you. This is an Unmannerly and an Offensive Pride; and where it is practised, deserves to be mortified, of which indeed it seldom fails. You are not to lean too much upon your own Quality, but seem rather mean in your own Opinion, that others may exalt you; your Fame sounding far more sweet in the Mouths of others, than in your own.

*Inferiors* expect Courtesie and Obliging Condescensions towards them; and in doing them all the good Offices you can, it will much endear them to you: And indeed, this many times keeps up a Reputation in spite of Blemishes. A kind Word, or pleasing Look from a Superior, is strangely Charming, and rivets their Affections to you: Which Consideration made the Wise Man prefer a good Word before a Gift. It is a cheap way of gaining Love. A Frown, or a Reproach, puts you to more trouble than good Words, or an affable smiling Temper. It was the saying of a good Emperor in this case, *That he would so entertain the Addresses of his Subjects, as if he were a Subject, he would wish the Prince should entertain him.* A Rule very worthy to sway all Persons, especially those

of Honour, in their Entercourse with others. And when you meet with a cold neglectful Treatment from any above you, examine your own Resentments, and then reflect, *That if you give the like to those below you, they will doubtless have the same Sense*; and therefore resolve never to offer what you do so much dislike to bear: And when you do thus, such Inferiors will convert an Injury into a Benefit. You will Civilize your self by the Rudeness of others, and make that ill-Nature your own Discipline. Some indeed, make Quality an Idol, and then their Reason must fall down and worship it. They would have the World think, that no Amends can be made for the want of a great Title, or an Ancient Coat of Arms. They imagine, that with these Advantages they stand upon the higher Ground; which makes them look down on Merit and Virtue, as things inferior to them. This Mistake is not only Senseless, but Criminal too, in putting a greater Price upon that, which is a piece of Good-Luck, than upon Things which are valuable in themselves.

## The whole Art of Love.

**H**AVING understood and duly weighed these Things, with the former *Virtues* and *Accomplishments* both *Divine* and *Moral*, I suppose you now at Years capable of entering into the *Holy State of Matrimony*, Ordained at first by God in *Paradise*, and since not only in *Sacred Writ*, but highly esteemed by all the *Civilized Nations*. And that you may not rush upon so weighty a Thing rashly, or unadvisedly, I shall (to conclude the *Virgin-State*) lay down some *Rules* and *Directions*, that will not only be a sure and safe conduct, to such as are placed in Stations of *Eminency*, but even to those of lower *Degrees*: So that the meanest may raise her Fortune by them; For I have often observed, through Cautious and Prudent Management in Matters of Love, many Poor *Virgins*, are initiated into Families by *Marriage*, that have not barely enriched them, but given such *Reputations* and *Credit* to their *Virtues*, that they have outshined those that a little before looked down upon them with *Disdain* and *Contempt*.



Love is the Noblest Passion of the Mind, and therefore ought to be entertained as it deserves. It may be divided into two Branches, *Divine* and *Humane*; and not confounded in it self, \*unless abused, or juttled out of its Center: Or, to speak more properly, the Shadow represented for the Substance. The first Part has been, in a great measure, laid down in the foregoing Discourses; and therefore I shall here only touch lightly upon it, as it occurs in the Series of the Second; my Intent being to instruct Virgins of all Degrees and Qualities in the Guidance of their Fancies, and how to distinguish them from Designs, and Counterfeit Pretences, that are too often used to ensnare their Affections.

You of the higher Rank, who stand as it were upon *Pinacles*, more obvious to the Eyes of the World, must move in this great Business with the exactest Caution and Regard to your *Vertues*. Keep your Eyes and Tongue within Command, that though you render Civility when it is Discreet so to be done, yet let them not give, by *Glances* or *Expressions*, such Encouragement as may turn to your Prejudice; for Men are always on the

ty, and nothing gives them greater Hopes, than to see a young Lady free of Temper, forward in Talking, and willing to entertain them with her Discourse; to approve her self (as she supposes) Witty, or, as some do, speak loud, to be the more minded; which looks as if they *beat Drums for Volunteers*. But rather in all your Behaviour and Carriage in this Nice Matter, you must be extreme wary, neither to *Provoke* nor *Incite*, till you know upon what Foundation you are; it must be such as may secure you without offending. Use no ill-bred affected Shiness, nor unseemly Roughness; but carry such Looks, as may forbid without Indecency; and Oblige (as far as it is Reasonable) without Invitation; for a little Compliance in this case, if you are not wary, may betray you into irrecoverable Mistakes. That which you may call *Complaisance*, will have another *Construction*, and make you be thought too Fond, which leaves a Blemish in lessening your Value. But above all these, beware of the Vanity of Conquest, it is a dangerous Experiment, and generally fails, being built upon so weak a Foundation, as that of too great a Confidence

in our selves; and 'tis as safe to play with Fire, as dally with Gallantry; for in this you conspire against your self, till the Humble Gallant, who is only admitted as a Trophy, assisted by the Insinuations of Love in your Breast, very often becomes a Conqueror. He puts on the Stile of *Victory*, and from an Admirer groweth into a *Master*: For so he may be term'd from the Moment he is in Possession. The first Resolutions of stopping at *Good Opinion and Esteem*, grow weaker by degrees against the *Charms of Courtship*, skilfully apply'd. You may be apt to think a Man speaks so much Reason whilst he is *commending you*, that you will have much ado to believe him in the wrong, when he is making *Love* to you; and when, besides the Natural inducements our Sex has to be merciful, you are Bribed by well-tim'd Flattery, then the danger is very great: *It's like a Bird listening to the Call of one who has lain a Snare for it.*

You are to consider, That Men, who say extream fine Things, many times say them most for their own sakes; and the vain Gallant is often as well pleased with his own *Complements*, as he could be with the kindest Answer; and where

there is not that *Ostentation*, you are to suspect there is a *Design*: For as strong *Perfumes* are seldom used but where they are necessary to smother unpleasing *Scents*, so excessive good Words give reason to believe they are spread to cover something, which is to gain Admittance under a Disguise; and therefore you must be upon your Guard, and consider of the two, that *Respect*, in this Case is more Dangerous than *Anger*, by reason it puts the best Understandings out of their Place, till second Thoughts restore them: It steals insensibly upon you, and throws down your Defences, and then it is too late to resist; for where it prevaileth too much, it groweth to a kind of *Appoplexy* in the Mind, makes it giddy; and after it has seized the Understanding, it Insnares you; therefore the safest Way is to treat it like a sly Enemy, and to be perpetually upon the Watch against it.

Having given these Cautions to steer an even Course in, so dangerous a Sea, where so many *Rocks* and *Sands* lie hid under *Smooth Waters*, which if not carefully avoided, will fatally Shipwrack the happy Days of your Life: I come to the nearer Particulars, in which I shall set down

down, How you ought to receive *Addresses* of Love, when generous, made by those that are Deserving, and suitable to your Qualities.

Let this be laid as a Fundamental; That you hearken not (if you are Young, and have Parents and Friends to rely on) to any Proposals of *Marriage*, made to you without their Advice; divert the Address from your self, and direct it to them, which will be the best Test imaginable for any Pretender; for if he knows himself worthy of you, he will not scruple to Avow his Design to them; if he declines it, you may be satisfied he is Conscious of something he knows will not give a Valuable Consideration: So that this Course will repel no Suiter, but such as it is your Interest not to admit. Besides, it is most agreeable to *Virgin-Modessty*, which should make *Marriage*, rather an Act of your Obedience, than your Choice: For those that think their Friends too slow-paced in this Affair, and seek to overgo them, give cause to suspect they are spurred on by somewhat too warm Desires.

If their Consent be gained, and your liking concur, you have the more war-



rantable Grounds to place your Affections. If upon strict Scrutiny, and deliberate Observations, on the Temper, Agreeableness, Humour, Fortune, &c. you find Occasion for it, yet let not the Conquest be too easie, lest it may afterwards be counted Cheap. Carry your self with an even Temper and Deportment; and, as your Love Kindies, if you see Cause to let it take Fire, be sure to keep it from blazing outwardly. As much as may be, forbid all unseasonable Visits, and private Retirements, that may give Suspicion. Use Civility, and Modest Respect, but no Toying or Familiarity; lest your shews of too early Fondness, flag the Soaring Wings of his Passion; for what is hardest to be got, is ever most coveted; but that which is easie is rejected: I have known many a young Lady, frustrated in her Amour, in being too Forward, or Fantastick in her Humours: For those sober Men, who know how to value you, are not only Nice, but Quick-sighted to pry into your Inclinations. And he that will choose a Wife with those Inequalities, the other will refuse her withal, understands so little what Marriage is, as Promises you no great Felicity with him; but if you desire to Marry well, that is,  
to

to a Man of Sobriety and Discretion, you are obliged in Justice to bring the same Qualities he expects with you.

This may be the Occasion which keeps so many young Ladies about the Town Unmarried, till they lose the *Epithite* of Young; Sober Men are afraid to venture upon a Humour so disagreeable to their own; lest in seeking a *Help*, they espouse a *Ruin*. Let your Choice be therefore Prudent and Agreeable, as much as is reasonable in Years, that *Love* may increase; for if you give your *Hand* without your *Heart*, for a Title or great Estate, or any other Consideration, expect that *Marriage* to be Comfortless, incumbered with more Disappointments, Troubles and Vexations than you can expect Joys to flow in it, or proceed from it.

Having stated the first degree of *Love*, which might reasonably have extended to all, I shall however descend a little lower, for fuller Satisfaction to you *Virgins*, that hold a Middle-rank and Station in the World, who though *Modesty* and other *Virtues* ought to shine as bright in you, as in those of Quality; and an unhappy *Marriage* is by you as much to be avoided, if you regard the Happiness  
of

of this World, and the calm and peaceable Opportunities, that should bring you to the chaste Embraces of the *Spiritual Bridegroom* in his *Kingdom of Glory*: Yet you cannot expect such State and Attendance in *Courtship*, and therefore must not carry it with so high a Hand; however, your Caution and Vigilance ought to be no less, but be careful to avoid all *Pettish*, *Peevish*, *Niceness*, as you would shun the Intrusion of unagreeable Pretenders; for that will brand you with a Haughtiness and Pride of Mind, and fright those from you, that really deserve your Affections; as not fancying your Humours, though they might well enough be Enamour'd with your Person. Let your *Looks* then and your *Demeanour* be Sober and Courteous to those of *Desert*, and cast no Disdain or Scorn on any; if your *Admirer* be troublesome, make it your Business to shun him, especially at unseasonable times, or modestly Reprove his over Boldness: Dislike the *Pretensions* he may claim to *Familiarities*, that seem to you unreasonable. A Sober *Reproof* sooner dashes the Forward, than Words delivered in Heat or Passion; for if some find they cannot gain their Ends, yet if they see you are prone to Anger, they

they will hardly refrain from presenting you with their Addresses: If it be but to make you injure your self; by a vexations Fretting in your Mind, and uneasiness of Temper.

As your Words and Carriage are Sober, so let your Apparel be Modest and Decent, according to your Degree; for a sober Man looks on a fine thing (that makes her *Dress* her chiefeft Care, and thinks she is more beholden to the *Taylor* than *Nature*, for setting her off to Advantage) only as a *Gaudy Idol*, to whom if he once become a *Votary*, he must not only Sacrifice a great Part of his *Fortune*, but all his Content; and how reasonable that Apprehension is, the *Wrecks* of considerable Families do too sadly Attest: For when such a Man sees such an empty airy Thing sail up and down her Father's House, and looks as if she came only to make a Visit, when he findeth that her Emptiness has been extreemly busie about some very *senseless things*, she eats her *Breakfast* half an Hour before *Dinner*, to be at a greater Liberty to afflict the Company with her Discourse; and then calls for a *Coach*, to go abroad, and trouble her Acquaintance, setting out like a *Ship from the Harbour*, Laden with Trifles: His *Passion*,  
though

though it was kindled, a good deal will soon expire, and he blame himself that he could be so far mistaken as to make his Addressee to a *Gilded Butterfly*; which before he had made these Observations, he had consider'd as a *Phoenix*, the rarest Jewel in Nature.

Be Sober in your Carriage, and Modest in your Apparel and Behaviour, deliver not your Speeches Affectedly, as if you had studied them, yet be heedful in your Discourse, that neither any Distaste be given, by throwing out Jest, or unseasonably finding Fault, where you wou'd not have them resent: If by Importunity you are prevailed with to go abroad with your Suitor, tho' even upon the brims of a Contract of *Marriage*, do it not alone, but have one of *your own Sex* to be Witness of what passes between you, lest by some Accident Matters breaking between you, this Occasion Scandalizing Persons to reflect on your *Vertues* and good *Name*; and raise Suspensions in their own Fancies, that spreading, may be received as Truth by others, to the Prejudice of your Fortune. Comply not to give your Heart, before you have well weighed and advised what you are about to undertake. Let not *Love* blind you, but



but make your Choice with the Eyes of your Reason, and then you are the least apt to be deceived. Consider not of Riches and a high Birth, so much as of Vertue and Agreeableness: Those that Marry for Title and Estate, more than the Person, seldom have many happy Days in Marriage; and then the main End of it is lost: For if a Marriage be begun with Sacrilegious Hypocrisie, in vowing to Love where you Like not, it cannot be Prosperous, and then it had better not be at all.

There are yet a lower Degree of Virgins, that have as much Claim by the Right of Creation to Marriage, as any of the Highest, or Middle-Rank; and these for the most Part, are such as Fortune hath reduced by Unthriftness of their Parents, to rely upon others, as Servants, &c. Yet you of this Rank, by behaving your selves Modestly and Discreetly, standing on your Guard, and not easie to believe Pretensions made to you, which is many times design'd upon your Chastity, without Intentions of *Marriage*, tho' perhaps solemnly protested, may have your Lots fall in so fair a Line, as may render you of Servants, Mistresses; and consequently *Happy all your Days*: Of which

which I might give many Instances; for when Men at first pretend on Design, and find themselves opposed by *Virtue* and *Modesty*, it insensibly Ensnares them, many times into a *Love Passion*; and compels them to *Admire*, what before, could they have *Debauched*; they would have *Detested*; and change their *Lawless Love* into a *Lawful Marriage*.

Be not, however, so rash as those, who are not so Provident as to Examine, how agreeable it is to their Interest to contrive for any thing beyond the *Marriage*; the Thoughts of whose future Temporal Conditions (like those of the *Eternal*) can find no Room amidst the *Foolish Raptures*; but as if *Love* were indeed the *Deity*, which he is feigned to be, they depend on him for all, and take no further Care; But look before you, and consider the Charge before you enter upon it; think how to live, and live happily; And so shall your *Wedding-Days* be a *Day of Joy* indeed.

## C H A P. III.

*Of the Marriage-State: Directing Women how to behave themselves towards their Husbands, Children, Servants and Relations, in all Affairs, both Abroad and at Home.*

HAVING led you through the *Virgin-State*, I now bring you to a Change of Condition, in that which is called a *Marriage-State*, which is Lanching into a wide *Ocean*, comparable to the former: For here, as you Marry the Person, so you do his Obligations; and where-ever he, by Ties of *Nature* or *Alliance*, owes a Reverence or Kindness, you are no less a Debtor; your *Marriage* is an *Adoption* into his Family, and therefore you are to pay to every Branch of it, what their Stations respectively require. But this *State*, for Brevity sake, I shall reduce under three Heads, or Considerations, viz. a *Wife*, a *Mother*, and a *Mistress*.

I. A *Wife* has her Duty to observe in several respects, as it relates,

(1.) To her *Husband's Person*.

(2.) To his *Reputation*.

(3.) To

(3.) To his Fortune.

(4.) To his Friends and Relations.

1. To his Person: In the first place is owing, *The Debt of Love*, a prime Article in the *Marriage-Vow*; and indeed that is the most *Essential* Requisite, for without it there is nothing in *Marriage* comfortable; and indeed, where it is wanting, *Marriage* is only an *Empty Name*, or what is worse, *Tyranny* on the Husband's Part, and *Slavery* on the Wife's, unless by struggling she gets Dominion, and then it goes worse. Therefore as it is necessary to bring a large degree of *Love* to this State, so it is no less to maintain and improve it in it. This is that which *Facilitates* all other Duties of *Marriage*. It must therefore (being entered into it) be your chief Care and Study, to preserve this Flame, that like the *Vestal Fire*, it may never go out. And to that end, carefully to guard it from all those things that are apt to extinguish it, as Frowardness, all little Perverseness of Humour, and Morose Behaviour, which by taking off from the Delight and Complacency of Conversation, will by degrees wear out the Kindness, and overturn the Empire of *Love*.

Above

Above all Things avoid Jealousie; for that even puts out the Snuff of Love's Torch, as well as the Flame; Imbitters all the Sweets of Life; and though it be held to be the Child of Love, yet like the *Vipers Ungrateful Blood*, it *Destroys its Parent in its Birth*; and as you desire to live without the greatest Torture of Life in avoiding it your self, as not giving heed to Fables, or idle *Reports*; nay, nor to very probable ones, if you love your own Ease and Quiet: So on your Part, be nicely careful to give your Husband no *Umbrage* or *Colour* for it; though in an innocent Freedom and Discourse, or Conversation, where he seems to dislike of it; for this is a Fire that *Kindles with a Spark*; and soon bursts out into a violent *Flame*, hardly, if ever, to be *Extinguished*.

2. You must be careful of his Good Name, and Reputation, for therein your own Interest is mainly concern'd; and if Blots fasten on him, the Censorious World will not spare to Stain you; his Reproach will refund upon you; and you are liable to share with him in that, as well as in other Things, for if he suffer in that, you cannot escape.

3. If



3. If *Crosses* and *Misfortunes* should decline your *Fortune*, and *Prosperity* take her flight, your *Love* must not lessen or decline with it, but rather shine in a higher *Perfection*, that it may be evident you loved his *Person* more than his *Wealth*: For indeed, herein the *Virtus* of a *Wife* is more eminently shewn, viz. in the Tryal of her *Patience* and *Sufferings*, when in *Prosperity* it could not be so easily distinguished; where no *Probations* offer, our *Duties* are *Duties* incumbent, are not well understood, especially to others, tho' they are perform'd in a great measure.

If a Husband prove not what you expected, in relation to *Temper* and good *Humour*; yet by a wise Use of every thing, he may, by degrees, be turned to be very Supportable; which *Prudence* neglected, might in time beget an *Aversion*. Consider then, since the greater Share of *Reason* is bestow'd on *Man*, as the *Lawgiver*, our *Sex* is the better prepared for the *Compliance*, that is necessary for the better Performance of those *Duties*, that seem to be most properly Assigned to it; and although this may seem something unpleasing at first, upon Examination it will be found, that  
Nature.

Nature is so far from being unjust to us, that she is partial on our side; and for the seeming Injustice has made large amends for the other Advantage, the Right of complaining by that means being come over to us; it is in our Power, not only to free our selves, but to subdue our Masters; and without Violence throw both their Natural and Legal Authority at our Feet: The Sexes are made of different Tempers, that the Defects may be the better supplied, by mutual Assistance. Our Sex wants the others Reason for our Conduct, and their Strength for our Protection. Theirs want our Gentleness to Soften and Entertain them; our Looks have more Strength than their Laws; there is more Power in our Tears, than in their Arguments; and therefore things prudently managed, will by degrees bring over a Husband to see his Errors; and by acknowledging his Failings, take care for the future to amend them; but then the Wife's Gentleness and Vertues must be the Mirror, wherein he must see the Deformity of his Irregularities.

Something more must be said in this Point, in the Conduct of your Behaviour

to his Relations and Friends : For many times a neglect, or slight regard of them, make wide Breaches in a Family : You may be sure they will not fail to resent any sensible Disrespect and Complaints ; or, will not always fail to stir up your *Husband's Anger* against you, especially when he concludes himself injured by it ; and therefore you must consider how to carry your self even with them, or the Family into which you are introduced, will generally be apt to expect, that like a *Stranger in a foreign Country*, you should in a great measure conform to their *Methods*, if they are of any considerable Degree ; and not bring in a new *Model* by your own *Authority*. And therefore that you may with the less Difficulty afterwards give your Directions, you ought to take them first from your *Husband's Friends*, if an Opportunity offers, gain them by early applying to them, and they will be so satisfied, that as nothing is more thankful than *Pride*, when it is comply'd with, that they will strive which of them shall most recommend to you ; and when they have contributed to your taking firm Root in your *Husband's good Opinion*, you will have no less Dependence on theirs, tho' you

you ought not to neglect any reasonable Means of preserving it. Consider, where a *Husband* is govern'd as it were by his Friends, he is easily inflam'd by them; and he that is not so, will notwithstanding for his own sake expect to have them considered; it is easily improv'd to a point of Honour in a *Husband*, not to have his *Relations* neglected: And nothing is found more dangerous in this kind, than to raise an Objection grounded on *Pride*; it is the most stubborn and lasting Passion we are subjected to; and where it begins a *War*, it is very hard to make a secure *Peace*: Therefore use them well, and be well with them, and they will not fail to support you in your *Husband's Love*; and then if *Discontents* arise, it is your own fault.

The next thing I am to lay down in the State of *Marriage*, is, *The Office and Duty of a*

*Mother*: And this may be branch'd into many Severals; but many of them being not very significant, I shall only reduce them under two Heads, viz.

*Love and Care*. A *Mother* is a Title of so much *Tenderness*, that we find it borrow'd by our common Dialect to express

express the tenderest of all Kindnesses: So that Nature seems sufficient to have secured the *Love of a Mother*, towards the *Fruit of her Womb*, without the Aid of any positive Law, unless where *Monsters in Wickedness*, and that very seldom, give contrary Precedents, to the Blot of Name, Abhorrence, and lasting Infamy. The *Love of a Parent*, however the *Children* may afterwards prove, ought, and indeed naturally is descending, and all things move most violently downwards. So that whereas that of *Children* to their *Parents* commonly needs a Spur, this of the *Mother* frequently requires a Bridle, who by Strength of *Feminine Passion*, usually exceeds the *Father*.

Therefore to regulate this Affection, you are diligently to advert to these two Rules:

1. That you hurt not your self by this Excess of Love.

2. That you hurt not your Children.

Of the first you are in danger, if you suffer that Human Affection to swell beyond its Banks, so as to come in any competition with the Divine; for then you dishonour God, by making an Idol of your *Child* and for this cause *Covetousness* is in one Sense called *Idolatry*, because



cause what any one sets his or her Affections upon entirely, he or she is supposed to Idolize, and frame it in their Imaginations as a *God*, though, in Reality, it be nothing so; and I cannot but fear, God, upon this Account, has been displeased with too many Mothers, and sent them Afflictions even to *Humbling*, by (as in some Sense I may term it) untimely taking from them those Children they Idolize, to the prejudice of his Honour, and even of their own Souls: For indeed every Thing is so accounted, that *Rivals the Love of God in our Hearts*; and he who was the Title of a *Jealous God*, cannot be reasonably thought to bear it, without one way or other Punishing us.

By this however, I do not mean you should follow the Example of those, who immoderately Love their own Pleasure, and do not in the least Regard their Children, (which God has given them as immediate Blessings) looking on them as a log to keep 'em within doors; and think their Adverting to them will hinder their adding Abroad; turning them over (for that Reason, which indeed is but a very tender one) to the Care of a Nurse, or a Maid, whilst perhaps a Dog or Monkey, thought worthy *their own Attendance*.

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This

This is too much in the Extreame of the other Side, and seems beyond the Bowels of a *Motherly Tendernefs*.

But as to the former Matter, whether *Beautiful* or *Homely*, make no Difference in your *Maternal Care* and *Affection*, because they proceed from you, and it is not in the Power of the *Infant* to Form it self; but it is form'd in the Womb, by the wonderful Working of Almighty God, and Shaped as he pleases: And many times to mend the Defect, *A Distorted Body, Rumpled in the Cells of Nature*, is endowed with a *Beautiful Soul*, when that cast in a fairer Mould, to outward Appearance, is an *Idiot*, or like a Picture only representing a Proportion and Structure to the Eye, without *Intellectual Faculties* to make it what it Represents.

In this Case a *Mother* that pretends to *Vertue*, must make no Difference, but divide her *Affections* equally, yet so that they may be Moderate, and not infringe on that Love she owes her Maker. When the Acts of the Soul are consider'd, there must be no Competitor in Affection with the Almighty, but he must be all in all, as to *Divine Love*, for he is the only unlimited Object of it; and if you proceed in this, you hurt your self, and  
bring

bring on his Wrath, in Punishment here, and if not Repented of, perhaps Eternally hereafter.

Secondly, As I have already hinted, you must your Children in not bringing them up in due Obedience and Respect towards you; whereas, when you generally Dote upon All, or more particularly on One, it cannot be brought to pass; for then, thro' want of that strict Government, which in many Cases is required, and an Over-indulgence will not permit you to Exercise your self, nor you others to do it, they will, without a wonderful Providence, grow *Stubborn* and *Headstrong*, as they grow in Years. The only justifiable Ground of Partiality, if you single out any of the Number of your Children as a *Favourite*, must be *Vertue*, and this must only extend to provoke a *Vertuous Emulation* in the Rest; and then you must so manage it as to Evidence it is no Inequality in your own Inclination, but merely the Force of the others *Deserts*, not the Person of your Child, but the *Goodness* that Biasses you; and when *Vertue* is known to be the only *Ingeniuating Quality*, the Rest may labour perhaps to become yours and God's *Favourites*. Therefore shew them early an

Example of Piety, in your own Life and Conversation: And in the Decorum of your Family, keep them out of the hearing of vain Words, or any Thing that may tend to Vitiate their tender Years, by which they are too apt to take deeply the first Impression of Words or Actions, not by Time so easily Obliterated as may be imagin'd. And in Matters of the Vertuous Education of your Children, you are not only Accountable to your Self, but God. He seems to say to you, as King Pharaoh's Daughter did to the Mother of *Moses*, *Take this Child and Nurse it for me*. The end for which he gives them, is, That they should be brought up in his Fear, that they may live, grow up, and die in his Favour: And then you may have the Comfort of meeting them again in an endless Eternity of Blessedness, never more to be Separated: And this will certainly add to those Joys, that in themselves are very Excellent, *That you have brought forth, and train'd up Children to live and reign with Christ in his Kingdom of Glory.*

The best Way of approving your Love towards them is, by the Duty of Care. Without this, all the most Passionate Raptures of Kindness are but an Airy Apparition,

rition, a Fantastical Scene, and will no more advantage a Child, than a Picture of Food will nourish it. Nor is this Care a Temporary, Momentary Duty, but it must be taken through the several Stages of Infancy, Childhood and Youth.

The first of these is a Season only for those Cares that concern the Bodies of your Children. Providing for their careful Attendance, and all other things conducing to strengthen their Constitutions, laying a Foundation for future Health and Vigour; which is your Interest not only upon the Body, but upon an Intellectual Account: The good Tempera-  
ture of the Body being a great Aid towards the free Operation of the Mind. But this Health is not always the Consequent of a Nice Breeding, for that many times overthrows it, when Inuring them to moderate Hardships seldom fails of giving a strong and healthful Constitution. Too much Feeding and Delicacies breed Humours, by reason of a weak Digestion, to which most Children in their Infancy are subject; and the superabundance of Humours breeding Diseases, which often become Habitual, or too sadly end in an Early Death, when moderate Feeding, and exposing them to



the fresh Air abroad, and not Mewing, or as it were *Stifling them in a Nursery*, gives 'em Strength and Refreshment; for when Nature is not over-loaded, she makes a due *Digestion*, which turns to sweet and wholesome Blood, and kindly Humours; but being over-loaded or oppressed, she is almost *Suffocated*, and cannot exercise her *Function* to proper advantages: And as for a free breathing Air, refin'd from Damps and Grossness, it rarifies the *Lungs* and *Vital Spirits*, and is the *great Refresher of Life*. But of these I shall speak more, when I come to Treat of *Ordering Children*, as to their *Health in Diet*, and *Physical Matters*.

Secondly, When they are past *Infancy*, if you *Dote*, so as to *Hoodwink your self*, because you will not see their *Faults*, or *Manacle your Hands* that you cannot *Chastise* them, then it will be imputed your *Fault*, if their *Vices* grow up with them; and you will find little Comfort of them in the End, tho' you promise your self never so much in lieu of your Kindness towards them: For when the Mother's Affections are Unbridled, the Child's will be so too. The Wise Man, in this case, gives you better Advice, *viz. Bow down the Neck of a Child from its Youth*, that is, bring it up to strict Rules of *Vertue*,  
and

and put a Bridle on its stubborn Inclinations; and so when it grows up, it will Bless you, not only as its *Parent*, but *Preserver*; and Secure to it the *future Happiness of Life*. For if you permit them to run on in their own *vain Devices*, in hopes Time may alter it, by making them see their Folly and grow Wiser, you will be too often miserably Mistaken; for as their Joynts knit and gather Strength, so do their Ill Habits, till at last they are confirmed in an Obstinacy; and by that means you set them in a perfect Opposition to the Pattern they should Imitate. For as *Christ's Childhood* increased in *Wisdom*, and the *Divine Favour*, Luke 2. so will theirs in all those *Provoking Follies*, which may Avert both the Love of God and Man. And then, alas, what Recompence can the little Blandishments and Caresses of a Mother make her Children for such important and inestimable *Mischief*? So that if you would be really Kind, you must temper your Indulgence with a *prudent Severity*, or else you eminently Violate this second Rule, by which you should Regulate your Love, and so do that to them, which *Jacob* feared from his Father, *Gen. 27. bring a Curse upon them, and not a Blessing.*

*Thirdly*, In the next Period of their time, when they are arrived at Years of Reason and Growth, then you may be more familiar with them, they having before been reason'd to know their Distance and Duty. Allow them such a Kind, yet Motherly Freedom that they may have a Complacency in your Conversation, and not be tempted to seek it amongst their Inferiors. That the Belief of your Kindness may supplant the Pretensions of those mean Sycophants, who by little Flatteries, endeavour to screw themselves into their good Opinion, and become their Confidants; than which, especially to Daughters, there is nothing more Mischievous, in teaching them Disobedience, and rendering them Mutinous against their Parents, by buzzing into their Ears the wild Notions of unbounded Liberty and Freedom, which Lectures they should not so soon be trusted withal. Besides, those Intimacies are often Introductions to worse; many scandalous Amours, and unequal Matches have had their Rise from them. It must therefore be your Business to prevent all such pernicious Leagues, in pre-ingaging them in more safe Familiarities, either with your self, or some others, of whose Vertues you have reason to be Confident.

But

But the most infallible Security against this, and all other Mischiefs, is to bring them to an Intimacy and Conversation with their Maker, by fixing a true Sense of Religion in their Souls; for if that can effectually be done, it will supercede all other Expedients: For if they duly consider they are always in God's Presence, they will want no other Inspector; nor much need Monitors, if they seriously attend to the Advice of their own *Conscience*. Neither will it tend only to the securing of their Innocency, but their Reputation; it being one part of the *Christian Law*, to *Abstain from all Appearances of Evil*, 1 Thess. 5. 22. *To do things that are of good Report*, Phil. 4. 8. So that Piety is the only complete Armour, to defend at once their Virtue and their Fame; and it is extremely necessary they should be furnished with it, at this Age especially.

It is sad to be consider'd indeed, That some Mothers neglect this most important Concern in their Daughters, tho' nicely Curious in their other Parts of *Breeding*: They give them *Civil Accomplishments*, but no *Christian*; those are excluded by them out of the Scheme of Education; and by that means lie under the Prejudice of being not only Unnecessary, but Ungenteel.

below the regard of a *Person of Quality*. I suppose this is often increased by a little Vanity they have in seeing them excel in some of those *Exterior Qualities*, which may recommend them to the *Humour of the World*, upon the Improving whereof they are so Intent, that more material Things are overlook'd. And so this part of the Business, or *Duty of a Wife*, I shall conclude, in advising you to be careful in Placing or Bestowing your Children in the World, either in *Marriage* or *Business*, that they may Flourish in Piety and Wealth, and be the lasting Comforts of your Life.

*A Mistress* is another *Obligation* Incumbent on you when *Marry'd*, if you live in *Quality* or *Repute* in the World; for in such a case the Inspection of the Family is usually your Province; for tho' you are not *Supreme* there, yet you are to improve your *delegated Authority* to the Advantage of them under it; and your more *constant Residence* gives you more Opportunities of it, than the frequent *Absences* of your *Husband* will perhaps allow him. *St. Paul* sets this as the *Calling* and *Indispensable Duty* of a Married Woman, *That she guide the House*, 1 Tim. 5. 14. Not thinking it a Point of Greatness to remit the



the Management of all *Domestick Concerns* to a *Mercenary Housekeeper*.

Now, as to your Well-guiding of your House, I know no better *Rule*, than that you endeavour to make all that are yours to be *God's Servants also*. This will secure you of all those intermedial Qualifications in them, in which your *Secular Interest* is concern'd, their own *Consciences* being the best *Spy* you can set upon them, as to their *Truth* and *Fidelity*; and also the best *Spur* to *Industry* and *Diligence*.

*A Christian Family should be the Epitamy of a Church*. It is not only the *Duty* but *Interest*, of all that have Families, to keep up the *Esteem* and *Practice* of *Religion* in them. It was one of the greatest *Endearments* of *Abraham* to *God*, That he would *Command* his *Houhold* to keep the *Way of the Lord*, *Gen. 18. 19*. And *Jehovah* undertakes no less for the *Piety* of his House than himself, *As for me* (says he) *and my House, we will serve the Lord*, *Jos. 24. 15*. But when *Piety* is planted in a Family, it will soon wither, if it be not kept in *Vigour* by *Discipline*. This you must promote by your own *Example* to your *Servants*, calling upon them to mind their *Duty to God*; and observe they do not neglect it, or do it *Hypocritically*,

*Hypocritically*, for Form and Compliance only, which may be discerned in their Conversations elsewhere.

You must Remember not to fall into Mistakes, of thinking because they receive Wages, and are so inferior to you, they are therefore beneath your Care, to know how to Manage them. They are the moving Engines of your Family, and let your Directions be never so Faultless, yet if they stop or move Irregular, the whole Order of the House will be at a Stand, or discomposed. Besides, the Inequality which is between you, must not make you forget, that Nature maketh no such Distinction: But that Servants ought at least to be look'd upon as humble Friends; and that good Usage, and returns of Kindness, are as much due to those that deserve it, as their Service is due to you, when you require it. A foolish Haughtiness in the Stile of Speaking, or in the Manner of Commanding them, is in itself very unseemly, and frequently begets Aversion in them, of which the least ill Effect to be expected, is, That they will be Slow and Careless in all you Enjoyn them: And by Experience you will find it true, That you will be so much the more Obey'd, as you are the less Imperious.

Be not too *hasty* in giving your Orders, nor too Angry when they are not altogether observed; much less be not Loud, or appear too much Disturbed: An Evenness in distinguishing when they do well or ill, will make them move by a Rule, and without Noise; and will the better set out your Skill in Conducting Matters with Ease and Silence. Let there be well chosen Hours for the inspecting of Household Affairs, which may be distinguish'd from the rest of your Time, That the necessary Cares may come in their proper Place, without any Influence upon your *good Humour*, or Interruption to other Things. By these Methods you will put your self into a Condition of being valued by your Servants; and you need not doubt but their Obedience will Naturally follow.

*The Art of laying out your Money Wisely*, must be one of your greatest Cares; it is not attain'd without considerable thought; and it is yet more difficult in the case of a Wife, who is accountable to her Husband for her Mistakes in it. In this therefore you are to keep a Mean, between the two Extreams of *Profuseness* and a *Niggardly Temper*, and if you cannot hold the Balance even, let it incline rather towards the

the *Liberal Side*, as more suitable to your Quality, and less subject to Reproach. A little Money mispent is sooner recovered, than the Credit which is lost by having it unhandsomely saved; and a prudent Husband will less forgive a shameful Piece of *Parimony*, than a little *Extravagancy*, if it be not too often repeated. Give no just Cause to the meanest Servant you entertain, to complain of the want of any Thing that is Necessary. Above all fix it in your Thoughts, as an *unchangeable Maxim*, That nothing is truly *Fine*, but what is *Fit*, and that just what is proper for your Circumstances, of their several Kinds; is much finer than all you can add to it. For those that break through these Bounds, Launch into the wide Sea of *Extravagancy*; and then every Thing will become Necessary, because they have a Mind to it; not so properly, because it is fit, but because some body has it. This Lady's *Logick* sets *Reason* with its Heels upwards, by carrying the *Rule* from *Things* to *Persons*, and *appealing* from what is *Right*, to every *Fool* that is in the *Wrong*. Remember That Children and Fools want every thing that they see, because they have not Wit to distinguish what is reasonably Necessary: And therefore there is no stronger

stronger Evidence of a *Crazy Understanding*, than making too large a *Catalogue* of things *Necessary*, when indeed, there are so very few that have a Right to be placed in it. Let your Judgment first make a Tryal of every Thing, before you allow it a Place in your *Desire*, else your *Husband* may conceive it as necessary to *Deny*, as it is for you to *Crave* whatever is *Unreasonable*; and if you should too often give him that Advantage, 'tis ten to one but the Habit of Refusing, may reach to Things that are not unfit for you.

## C H A P. VI.

*The Duty of a WIDOW.*

THE State that succeeds that of Marriage, is Widowhood, which tho' it supersedes those Duties which are terminated immediately in the *Person* of the deceased *Husband*, yet endears those that may be paid to his *Ashes*, For *Love is strong as Death*, Cant. 8. 6. And therefore where it is Pure and Genuine, cannot be extinguished but by Death. It Burns like the *Funeral Lamps* of Old, ever in Charnel



Charnel Houses and Vaults. The Conjugal Love (transplanted into the Grave, as into a finer Mould) improves into Piety; and lays a kind of Sacred Obligation on the Widow to perform every Office of Respect which his Remains are capable of. And this may be consider'd in a three-fold Manner, *viz.*

1. *To his Body.*
2. *His Memory.*
3. *His Children.*

As to the first, it must be in giving it an honourable and decent Interment, according to the Quality he lived in; this being a very commendable Respect to the Deceased; Yet it must be so Proportion'd, that your Respect to the Dead, may not Injure a Nobler Relique of him, *viz.* his Children, by an expensive Extravagancy, beyond what he leaves will properly bear. And in the Loss, to carry your self with Decency, and a modest Sorrow; not by a frantick Excess of Grief to destroy your Health, or putting your self out of a Capacity of minding your Affairs, since by such a Separation a double Care is revolved on you. Some that have expressed such an Excess of Passionate Sorrow, have rather disgraced themselves by it, than turned it to

any

any Advantage to them, by letting those Thoughts too soon vanish in a second Marriage.

2. The more valuable Kindness is therefore his Memory, which you must endeavour to Embalm, and keep from perishing: And as the Custom holds, not to Embalm without Odours; so you are not only to Preserve but Perfume it, and render it as fragrant as you can; not alone to your selves, but to others, by reviving the Remembrance of whatever was Praise-worthy in him. Vindicating him from all Calumnies and false Accusations; and even stifling or allaying true ones, as much as you can. And indeed you can no better provide for your own Honour, than by this Tenderness for your deceased Husband's Memory. And to add to this, you must be careful not to do any thing below your self, or that your Husband, could he have foreseen it, should justly be ashamed of. It was the Dying Charge of *Augustus Caesar* to his Wife *Livia*, viz. *Behave thy self well, and Remember our Marriage.*

3. Yet the best and last Tribute you can most suitably Pay to him, is in the Care of the Children he leaves behind him, those living Images of himself; They claiming

a double Portion of your Love; one, upon their Native Right, as yours; the other as a Bequest in Right of their deceased Father: And indeed, since by this Mournful Separation you are to supply the Part of both Parents, it is very Necessary you should put on the Affection of a Father and Mother.

First, In a sedulous Care of their Education, and then in the frugal and prudent Management of what is left them by their Father, or what is Legally or Reasonably their Part or Portion; for if of the first you are not cautious and diligent, you will find the Grief and Remorse of it when it cannot be redressed. For being *Grown up*, they will follow the Habit of their Youth: Some out of Fondness, not to part with their Children; and others out of Neglect, or too frugal Sparing, that they may have great Portions, have been fatally overseen in this Particular, denying them the Advantage of an Ingenious and Genteel Breeding, to swell their Estates, &c. but so contracted and narrowed their Minds, that they know not how to dispose their Fortune to any real Benefit of themselves: Sometimes, as I have said, this Defect proceeds from *Feminine* Fondness,

Fondness, they know not how to part with them out of their sight, though for their more immediate Advantage, the Souls of such Mothers being *Bound up in their Children*, as that of *Jacob's* in *Benjamin*. In this case, the Sons at least, by being confined at Home, are so Blown up and Corrupted with the Flattery of Servants and Tenants, &c. who think these the best Expedients to secure their own Stations, that as if their Estates were the *Confiners* of the World, they fancy to see nothing beyond them: So that when at last such an *Heir* breaks loose from his Mother's Arms, he expects scarce to find his Equals, much less his Betters; he thinks he is still to receive the same Fawning Adorations, and will scarce be Undeceived but at the Price of many Affronts; nay, perhaps, he may buy his Experience with the Loss of his Life, drawing on Quarrels by his ill Manners, wherein he finally perishes; and this is no impossible Supposition, many unhappy Mothers have found to their unutterable Affliction; which deplorable Misfortune, a Liberal Education might have prevented.

Secondly, To be frugal in managing what is your Children's Due, is very commendable,

mendable, and must by no means be neglected: But in doing it, you must not Prejudice them the other way, nor indeed Inroach upon any thing that is theirs, to advance your self in a second Marriage, or to maintain your own State and Grandeur; for this not only Cancels your pretended Love to your deceased Husband, in violating his Will, and the Trust reposed in you, but a manifest Defrauding of your own Children, which is the highest Injury of all others; for it envenoms the Crime, and adds Unnaturalness to Deceit: Besides, 'Tis a preposterous sort of Guilt; *Orphans* and *Widows* are in the holy Scriptures linked together, as Objects of God's and Good Men's Pity: A Widow to injure her Orphan, is like that uncouth Oppression *Solomon* speaks of, *Prov. 28.*  
 3. *A Poor Man that Oppresseth the Poor, is like a Sweeping Rain, that leaveth no Food.*

Consider then seriously, in thus proceeding, that Injustice of any sort is a grievous Sin.

*Secondly*, When it is Complicated with Treachery also.

*Thirdly*, That of all Trusts, those Intrusted by the Dead have ever been Esteemed,



med, and the Violation of them accounted in a manner Sacrilegious; and if any Widow can find any allay to these, by the Two remaining Circumstances, *That it is the Trust of a Husband, and the Interest of a Child*; I shall acknowledge her a very *Subtle Casuist*; but I think it is beyond her Skill, by Rules Divine or Moral.

Having only hitherto spoke of what you owe to your Deceased Husband: I now proceed to what, of peculiar Obligation, relates to your self. God who has placed you in this World, to pursue the Interests of a better, directs all the signal Acts of his Providence to that End, and intends they should be so Interpreted: That every great Change that occurs, is design'd, either to call you from a wrong Way, or to quicken your Pace in the Right. And you may the more Conjecture when God takes away the Mate of your Bosome, and reduces you to Solitariness, he sounds you a Retreat from the Gayeties, and lighter Jollities of the World, that with your closer Mourning, you may put on a more retired Temper of Mind, a stricter and soberer Behaviour, not to be cast off with your Vail, but to be the constant Adornment of your Widowhood.

As

As this State requires a great Sobriety and Degrees of Piety, so likewise it brings with it many Advantages and Advances towards them. The Apostle tells us, *1 Cor. 7. 34. She who is Married, Careth for the Things of the World, how she may Please her Husband:* But in this State, that Care is over-past, and Heavenly Things, by the Removal of this *Screen*, stand Fairer to View. You may now decline *Martha's* Care of Serving, and choose *Marry's* better Part.

Shake off those Cares that Clogs the Soul with a Hurry of Incumbrances in *Domestick* Affairs; and consider of more Refined Things, that bring true Happiness with them, to Joy and Rejoyce the Mind. We find God himself Retrenches the Wife's Power of Binding her own Soul, *Numb. 30. Her Vows were Insignificant, without her Husband's Confirmation; but the Widow might Devote her self to what Degree she Pleas'd.* Your Piety in this State has no Restraint from any other inconsistent Obligation, but may Mount as high as it can. Those Hours that were before your Husband's Right seem now to be Devolved on God, who Promises, *To be a Husband to the Widow, and a Father to the Fatherless;* so he is the grand

grand Proprietor of your Time; you may now Convert the Time, spent in former Entertainments of your *Husband* into *Colloquies* and *Spiritual Entercourses* with your *Maker*: So that that Love which was Human, may by the changing of it's Object, acquire a Sublimity, being Exalted to that which is Divine; and what before was Expended in *Gayeties*, and *Necessaries*, now not requisite, may be improved in Works of *Mercy* and *Charity*: That so his *Corruption* you have lost, may help you to put on an *Incorruption*; and your Loss of a Temporary Comfort, state you in one that is Eternal: Whilst your *Loyalty*, *Duty*, and *Conjugal Affection*, becomes the *External Work* and *Happiness* of *Angels*, the *Ardour* of *Cherubims*, and the *Joy* of *Saints*, in *endless Glory*.

And having thus shewed what relates to Education, and a Prospect of Happiness here and hereafter, I now proceed to Treat of such Things as may be useful, tho' some what in a lower Degree, and may be advantageous to you in Household Affairs.

## C H A P. V.

*Physical Waters, and Cordial Drinks, conducing to a Healthful Constitution, from the choicest and approved Receipts of the most Eminent Persons, of this, and former Ages: With their proper Vertues, how they ought to be taken, and the Distempers they are Good in, &c.*

*Apoplectick Water.*

**T**AKE four pound of Black-Cherries, bruise, and take away the Stones, add of the Roots of Valerian and Hartshorn shaved, each three Ounces, Rosemary, Lavender and Sage, each a handful, Cloves and Mace beaten fine, each an Ounce, Saffron two drams; Flowers of the Lilly of the Valley, a handful; bruise these and mix them well together, and distill'd, drink a quarter of an Ounce fasting, in any convenient Liquor, as warm Ale, Tea, Coffee, Wine, &c. and it will help the Apoplexy, Palsie, or any Distempers proceeding from the Affliction of the Brain.

*Aqua Mirabilis, to make.*

Take an Ounce of the best Cinnamon, Nutmegs and Citron-peel, each six Drams,

Drams, Gallinag, Cubebs, Cloves and  
 lace, each two Drams; bruise them  
 grossly, and infuse them in a Gallon of  
 White-wine, and a Quart of Spirit of  
 Wine, and so distil them; This taken,  
 half a Ounce at a time, fortifies the Heart,  
 resists contagious Airs, Plague or Pesti-  
 lence, Feaver or any Venemous Infecti-  
 ons.

*Elixir Salutis.*

Take four Ounces of Senna, Elecam-  
 in-roots, and Guaicum two Ounces,  
 aniseeds, Carraway and Coriander-seeds,  
 of each the like Quantity, Raisins of the  
 sun-dried, half a Pound, Licorice sliced,  
 six Ounces, Rheubarb thinly sliced, half  
 an Ounce; bruise and infuse them in Bran-  
 dy, or a Spirit drawn from Fruit, Malt  
 and Molosses, five or six Days, then draw  
 off the liquid Part, and put it up in Bot-  
 tles closely Corked. This is excellent in  
 the Chollick, or other Pains in the Belly,  
 for cleansing the Stomack, and causing  
 good Digestion, helps in all cold Di-  
 sorders, and brings away the Gravel in  
 the Kidneys or Bladder.

*Anti-Nephretick Water.*

Take of clarified Honey, half a Pound,  
 Venice-Turpentine, 2 Ounces, Nephre-  
 tick-wood, and Rest-harrow-roots, of  
 each



each an Ounce and a half, Mastick, Gal-  
lingal, Cloves, Cinnamon, Cubebs, Mace,  
of each half an Ounce, Wood of Aloes,  
an Ounce: bruise them grossly, and let  
them infuse in two Quarts of rectified  
Spirits, and so distil them. This is ex-  
cellent good against the Stone or Gravel,  
eases Pains of the Chollick, and all other  
Pains of the Bowels.

*Elixir Proprietatis.*

Take Alexandrian, Myrrh, Aloes Suc-  
cotrina and Saffron, of each two Ounces,  
bruise them very fine, put them in a Gal-  
lon of White-wine, and a Quart of recti-  
fied Spirits, let them infuse eight Days,  
then distil them in a moderately heated  
Sand-bath, and so preserve the Spirit  
mixing amongst, when taken, some of  
the volatile Spirit of Hartshorn, viz. for  
Drops to a quarter of an Ounce. This  
purifies the Blood, and is exceeding good  
against the Scurvey, and all Distempers  
proceeding from corrupt Humours;  
if it prove too hot, you may take it in  
Wine, or other palatable Liquors.

*Dr. Butler's Ale.*

• Take Sarsaparilla two Ounces, Pol-  
pody of the Oak, and Senna, each four  
Ounces, Licorice two Ounces, Caraway  
seeds, and Aniseed, each an Ounce, A  
grimond

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grimony, and Maiden-hair, of each a  
Pugil or little handful, Scurvey-grass-  
leaves and stalks, a quarter of a Peck;  
bruise them together, and put them into  
a thin Canvas Bag, into six Gallons of  
New Ale, and at three Days end, draw  
it off, and fine it in Bottles. This  
Purges the Urin, and gentle breathing  
Sweats, it expels Scorbutick Humours,  
and helps much in the Dropsie, and all  
watery Diseases, &c.

*Purl-Royal.*

Take two Ounces of Coriander-seeds, a  
handful of stript Roman Wormwood, an  
Ounce of Senna, a little handful of Balm,  
an Ounce of Horse-radish-root, thinly  
sliced; bruise these, and infuse them in  
two gallons of White-wine, or Rhenish-  
wine, six Days take away the liquid Part,  
drink a small Glass full in as much other  
Wine. It fortifies the Heart, cleanses  
the Stomach, and very much helpeth Di-  
gestion. These Ingredients may likewise  
be infused in Ale, or any other Liquor;  
in Ale it is called *Common-Garden-Purl*, a  
*Liquor very much esteemed in London.*

*Spirit of Scurvey-Grass.*

Take the Bark of the Root of an Ash-  
tree, the Root of Fraxinel, Capers and  
Famarisk, each an Ounce, Oak Polypody;

two Ounces, wild Radish 3 ounces, Scurveygrafs-leaves, one Pound, Sorrel, Water-creffes, Brooklime and Spleenwort, three handfuls each, Bayberries and Berries of Juniper, of each half an Ounce, a handful of the tops of the lesser Centaury, the Seeds of Mustard, Citron, Carduus, each half an Ounce, Cinnamon, Cloves, Ginger, and Nutmegs, each three Drams; bruise these, and digest them in a warm Sand-bath, in a gallon of Rhenish-Wine, and three Pints of true Brandy, three Days, then distil them in an Alimbeck. Twenty drops in any Liquor is a sufficient Dose, in case of the Scurvey, shortness of Breath, pricking Pains, foulness of the Lungs, yellowness of the Teeth, easing Pains of the Belly, killing Worms in Children; and for its rare Vertues is called, *The Golden Spirit of Scurvey-Grass*.

*Plague-Water.*

Take Balm, Mint, Rhoe, Carduus, and the green husks of Walnuts, or Walnut-leaves, of each a good handful, bruise them, and infuse them 24 Hours in a gallon of Canary, add bruised Mace and Cinnamon, each half an ounce; distil them, and drink an Ounce of the Water fasting. It resists all Pestilential Airs, Infections

Infectious or Nauseous Vapours, that offend Nature, is good in Surfeits, pains of the Head, or ascending Vapours, that occasion Dizziness, the Megrims, &c.

*Surfeit-Water.*

Cut off the Bottoms of Poppy-flowers, infuse two large handfuls in two Quarts of Brandy 24 Hours, wring them out, and put in as many fresh ones, till the Brandy has the red Tincture of them, then slice in Nutmeg, Ginger and Cinnamon, each a quarter of an Ounce; press out the liquid Part, drop in a few Drops of Oyl of Cloves, and sweeten it with Loaf-sugar; keep it close stopp'd, and take an Ounce at a time: It's a great helper of the Stomach, gives Rest, causes Sweat, and rarifies the whole Mass of Blood.

*Usquebaugh.*

Take three gallons of neat Brandy, or good rectified Spirits, Spanish-Juice of Licorice six Ounces, Raisins of the Sun ston'd, a quarter of a Pound; sliced Dates, the Stones taken out, the like Quantity; the tops of Thyme and Balm, each a little handful; the tops of Rosemary, and Rosemary-flowers, two Ounces each; Mace, Cinnamon, Coriander-seed and Anniseed, grossly bruised, each half an Ounce,

ſcent it with Orange or Citron-water, or the Flowers or Peels of either; let this Maſs infuſe 5 or 6 Days, in a Glaſs or Earthen Veſſel, put in ſix Ounces of white Sugar-candy, beaten in fine Powder, then draw or pour off the liquid Part, as fine as may be; and what remains will make a weaker Sort, by putting other Spirits to it. This is a pleaſant Liquor, a great Friend to the Lungs, preventing cold Diſtillations, and bringing away Phlegm or Rheum; it removes Obſtructions in the Liver, helps ſhortneſs of Breath, and ſweetens it; it cheers the Spirits, and taken faſting, prevents the bad Effects of evil Airs; about three Spoonfuls at a Time is a ſufficient Doſe.

*Dr. Stephens's Great Cordial water.*

Take a Gallon of Claret, Canary, or Rheniſh wine, Gallinall, Grains of Paradice, Cinnamon, Nutmegs, Ginger, Aniſeeds, and ſweet Fennel-ſeeds, of each three Drams; Mint, the Leaves of red Roſes, Sage, Pellitory of the Wall, the tops of Roſemary, Thyme, wild Marjorum, Camomile, and the tops of Lavender cotton; ſhred the Herbs, and groſſly bruife the Spices, infuſe them the Space of two Days, and diſtil them in an Alimbeck.



limbeck. This mainly resists infectious  
Airs, is an Antidote against the Plague,  
and very Advantageous: An Ounce of it  
taken just before the coming of a cold Fit  
of an Ague; and if it appear too hot,  
you may Palliate it with cooling Li-  
quors, it eases mightily, likewise, Pains  
in the Bowels, and is good taken by those  
that are Apprehensive or Fearful of the  
Small-Pox, when they go Abroad, in  
Times when it's rise.

*Metheglin, White.*

Take Sweet-marjorum, Violet and  
Strawberry-leaves and Flowers, the Tops  
of Thyme, Rosemary, Burrage and A-  
grimony, of each a little handful, the  
Seeds of Corriander, Carraway, and  
sweet Fennel each half an Ounce, a quar-  
ter of an Ounce of beaten Mace; boil them  
grossly bruised in eight Gallons of Spring-  
water gently about an Hour, scaming and  
straining them; being strained, put into  
the Liquor as much fine Honey, as will  
make it bear an Egg, so that some Part of  
it may appear above the Liquid; boil it a-  
gain as long as any Scum will rise, when it  
is Cool, put it up into a Vessel, with about  
a Pint of Aleyeast; let it Work three  
Days, then hang five days a Bag of Spice  
in it; draw it off, and Bottle it up.

*Mead.*

Take Sweet-briar, Rosemary, and Thyme, Agrimony, Bettony, and Eye-bright, the Tops of Scabious, each a Pugil, or as much as may be lightly held between the Fore-finger and Thumb; put them in Spring-water, and lay a Stone or some heavy Cover to sink them, infuse them 48 Hours, then take them out and boil them in another Water, till the Water be coloured with them very high; let them stand off the Fire a Day and a Night, to infuse in a third Water, then boil it up, and to every Gallon of Water put a Pound of Honey, that is into the strained Liquor; and when it will bear an Egg, work it together till the Honey is well dissolv'd; let it seeth 12 Hours, and boil it up with the Whites and Shells of half a dozen Eggs beaten together; then beat up the Whites of two or three Eggs, with half a Pint of Ale-yeast; put up the Liquor into a Cask, let it work three Days, then hang a Bag of Spices in it, grossly bruised ten Days: So draw it off, and Bottle it. It is an excellent cooling Liquor in Feavers, and most hot Diseases, as also is the former, it Tempers and Allays the Heat of the Blood, &c.

*Cyder to Make, and Fine.*

Take Pippins, Pearmaines, Redstreaks, or the like, let them lie and sweat a little on clean Straw, after they are gather'd; grind them, or beat them small, put them into a Hair Bag, and that into a Press, squeezing out the Liquor gently, and by degrees; season your Cask with some hot Liquor part of the Pressings have been boild in, then dry it with a Rag dipt in Brimstone, at the end of a Stick fired, putting it in at the Bung-hole, after that let it air a pretty while, then draw off the Cyder from the gross Bottom, and put it up, put in a little Flower and Honey ty'd up in a thin Rag, place the Cask in a moderate warm Place five or six Days, then draw it off in Bottles, or another Cask; put a good lump of Loaf-sugar; for it to feed upon, and so it will be fine in filling your Bottles, leave an inch Vacant from the bottom of the Cork to the Cyder, least it force the Cork out, or the Bottle fly in pieces; keep it in a moderately warm Place in the Winter, and in the Summer in as cool, lest it Chill in the one, or too much Ferment in the other; both which are likely to spoil it. Thus Perry is made of Pears, but will not keep so well.

*Bracket or Bragget.*

Take six Gallons of good Small Beer, that is fine, about ten Days old, boil it with some tops of Hyſop, and Winterſavoury, yet not above half a handful of both, ſcum it well, and let it ſeeth, putting in fine Loaf-ſugar, or beaten white Sugar-candy to fine it, then put into it about two Quarts of Milk lukewarm, ſtrain it well, and let it ſtand with a Bag of Spices hanging into the Cask, and a pound of Honey to fine it again, putting into the Bag among the Spices a little fine Flower; and ſo when it is fined and ſettled, draw it off and Bottle it. This and the former are very Cooling and Pleaſant; good in hot Diſtempers.

*Scurvey-Grass-Wine.*

Take four handfuls of freſh *Scurvey-Grass*, beat it very ſmall, infuſe it in two quarts of Rheniſh-wine, let it infuſe four Days, then put in ſome ſliced Nutmeg, Mace, and Lumps of fine Sugar, and let it ſtand as much longer, ſo draw it off. Take two Ounces faſting, and it is Excellent to purifie the Blood and reſtore a loſt Appetite; and Diſeaſes occaſion'd by Scorbutick Humours, as Pains, Prickings, and Swimming

ming in the Head, Fainting and Shortness, or painful fetching of the Breath, &c.

C H A P. V.

*Approved Physical, Chyrurgical Receipts, for the Curing Distempers and Grievances, mostly incident to all Ages, Constitutions and Complexions, in a safe and easie Method, with little Charge or Trouble, as to the procuring and preparing them, &c. Being very agreeable to Nature.*

*For the Cough or Pthysick, though of long Continuance.*

**T**AKE Auripigmentum in fine Powder, one Dram, mix it with two Drams of the Herb Liverwort; reduced to Powder by drying; beat these to the Thickness of a Plaister, with a Yolk of a new-lay'd Egg, then add the Powder of Colts-foot-leaves, two Drams; spread these on a Canvas, and cut them into small Pieces; and being rowled up, burn them one after another, in a Chafing



finishing-dish of Coals, and receive the Smoke into your Mouth, at the little end of a Funnel, the broad End held over the Fire; and in so doing, five or six Hours, three or four Hours distant from each Hour, it will cause the Water, Rheum and Phlegm to evacuate, and remove the Obstructions of free Breathing, &c.

*For the Gout or Sciatica.*

Take of the rarified Oil of Turpentine, three Ounces; Spirit of Wine, an Ounce and a half; beat them well together with a Spoon, add to them five or six Drops of the Spirit of Vitriol; make these moderately hot, and bathe the part afflicted with it, and you will immediately find Ease; and in four or five times applying, chafing it in with a warm Hand, the Pain will cease; after that, bath the Parts with the Oil of Mallows and Camomile, to supple them, and open the Pores. This has given Ease, when most Remedies have fail'd, &c.

*Consumption, or Decaying in Nature,  
no Remedy.*

Take a Capon, moderately Fat, cut it in small pieces, boil it till a third part of the Water be consum'd, skim off the Fat, and what else arises as Superfluity, then take

take half a Pound of Blue Currants, an Ounce of Licorice, cut in Slices, Parsley-roots, the Roots of Fennel, tops of Rosemary and Hyssop, altogether, about half a handfull; boyl these till another Part of the Liquor be consumed; strain it and press it through a Course Cloth; then Boil it up again, with a few Rasins of the Sun, Blades of Mace and Dates, bruised and ty'd up in a Cloth, grating in some Bread or Manchet: Of this eat about a Quarter of a Pint fasting every Morning for as long a time as you see convenient.

*For a Weakness in the Back.*

Take Bole-Almonick, half an Ounce in Powder, Bees-wax a quarter of an Ounce, Turpentine half an Ounce, the Pith in the Back-bone of an Ox one Ounce; melt these and mingle them over a gentle Fire, till they may be reduced to a Sear-cloth, and lay it to the Place afflicted, renewing it once in three Days; and a great Benefit will be found thereby.

*For the Megrims, or Dizziness in the Head.*

Take of the Juice of Senegreen, Aqua-vitæ, and the Gall of a Steer, each a like quantity, mix these together in a Sawcer, over a gentle Fire, spread the Composition

position on a double Linen-cloth, that has been dipt in White-wine-vinegar, and lay it to the Temples when you go to Bed, having grated a little Nutmeg over it.

*Strich in the Side, or any other sudden Pains.*

Take a handful of Rosemary-tops, as much Elder-leaves, or in Winter, for want of them, the inside of the Bark of that Tree, heat them between two Tyles till they Sweat, but not become Dry, then put them hot into a thin linen Bag, and lay them to the Place afflicted, renewing it when Cold.

*For any Aches, or Pains in the Bowels, A Speedy Remedy.*

Take a handful of Mayweed or wild Camomile, a quarter of a Pound of Figs, an Ounce of Licorice sliced, half an Ounce of Aniseeds; boil these in two Quarts of Ale, till a third Part be consumed; let the Party drink half a Pint at a time as hot as may be, sweetned with Sugar-candy; and immediate Ease will ensue, unless in case of the Bloody-flux.

*The Bloody-flux, to stay.*

Take a large red Onion, Scoop it, and put Frankincense and Saffron, each a little Quantity, then close up the Top with

with another piece of Onion, and put it into Embers to roast, and when it is tender, spread all together on a Linen-cloth, and lay it poltis-wise to the Navel, as warm as may be, and drink a quarter of a Pint of Red-wine, with half an Ounce of Syrrup of Sloes in it as hot as may be, repeating this three or four Times every six Hours.

*For the Palsie.*

Take a new earthen Pot, and fill it with Camomile, stop it close, and set it under Ground for 40 Days, then take it up, and you will find an Oyl in the Bottom; and with that anoint the Place, and it gives wonderful Relief to this Grievance.

*For any Pains or Aches in the Bones or Joynts.*

Take Aqua-vitæ and the Oyl of Bays, each two Ounces, Oyl of Camomile one Ounce, Oyl of Tobacco half an Ounce; mix these together over a gentle Fire, chafe them into the afflicted Part; and in often so doing, you will find not only Ease, but a removal of the Pain.

*To avoid Windiness in the Stomach and Bowels.*

Take half an Ounce of the Juice of Fennel, a quarter of an Ounce of Ani-seeds; boil these mingled in a Dint of Ale;

Ale; and drink it very hot when you are fasting.

*To stay Bleeding at the Nose.*

Dip a Linen Cloth in the Juice of Nettles and Aqua-vitæ, then put it up the Nostrils, and lay a Poltis of bruised Ash-leaves to the Temples.

*To stay Vomiting.*

Take Spear-mint-water four Ounces, two Ounces of the Syrrup of Quinces, and two Drams of Cinnamon-water; of this Compound, take a spoonful or two at a time, when you find a Reaching begin to come, and the Vomiting will be prevented.

*To provoke Vomiting, and purge the Belly.*

Take a Lawrel-leaf, and the Rind of the Root of an Elder-tree, bruise them together, and put them into a Glasse of White-wine over Night, which being strained out the next Morning, drink, and it will prove an easie, but advantageous Remedy, for Foulness or Obstructions in the Stomach or Bowels.

*For the Dropsie.*

Take Raisins of the Sun stoned, one Pound, soak them well twelve Hours in a Pint of White-wine, with a quarter  
of



of an Ounce of Rheubarb; then boil them with a few Camomile flowers over a gentle Fire, and drink off the liquid Part very hot, repeating it Morning and Evening.

*For the Chollick.*

Take the Oyl of sweet Almonds, three Ounces, Pelletory-water and White-wine, each a quarter of a Pint; Aniseeds and Camomile-flowers, each two Drams; let them simmer an Hour over a gentle Fire, then pour out the liquid Part, and drink it very hot.

*For Pains in the Teeth.*

Take Henbane-seed, and Hyfop-seed, beat them together small, dissolve Gum-arabick in a little Water, and so drop it on the beaten Seeds, so that you may make them up into little Pellets; if the Tooth be hollow put one of these into it, and stop it close with Lint; if not, place it to the Root of the Tooth, between that and your Cheek.

*For an Ague.*

Take a handful of the Tops of the Herb Rue, bruise them grossly, boil them in a Quart of White-wine, till a third Part be consumed, and when the Ague-Fit is coming, drink it.

*Noise in the Head.*

Take a Clove of Garlick, peel it, and prick three or four Holes in the Middle, dip it in Honey, and put it into your Ear, stop it with Black-wool; and so continue at times for a day or two, and the Noise will cease.

*For a Fellon.*

Take Flower of Malt a handful, ~~Scap~~ about the Bigness of a Walnut; boil them together in Beer, till it is as thick as Paste, then spread a Plaister, and lay it to the Part grieved; and by often changing it, it will draw it to a Head and break it; then lay on a Plaister of Diaculum, and it will heal it up.

*Lasks to stay.*

Take Burdock root, half a handful, scrape them and wash them clean, then seeth them in fair Water, till half be consumed, and bath your Belly and the Soles of your Feet, with the Decoction, very warm.

*For the Stinging of any Venomous Thing.*

Bruise sweet Almonds and Ash-tree-leaves, or for want of them the Inner-bark; make a Poltis with a little Honey, and the Juice of Rue, and apply it.

*Blood-Shot Eyes, or Sore Eyes.*

Take Lapis Calaminaris, half an Ounce, white Sugar-candy, the like weight, White-wine one ounce, heat the stone almost red hot, in a clear Fire, beat it very fine, then mingle it with the rest, and straine the liquid Part through a Linen-cloth, put it into a Glass, and use it with a Feather as you see Occasion. Note, the Stone must be without red Spots, white and clear, or it may prove hurtful.

*For a Burn, or Scald.*

Take two Ounces of Old Cheese, an Ounce of Olive-oyl, an Ounce of Honey, and half an Ounce of Bole-armoniack; mix these together till they may be spread like a Poltis, and apply it to the Place; for want of some of these, you may use Oyl, white Lead, and Snow-water, beaten and temper'd together.

*For Blasting, or St. Anthony's Fire.*

Take a new laid Egg, roast it hard, then take the White from the Yolk, put it into a Mortar, with half its weight of Copporas; bruise them together with some Oyl of Roses, and apply the Mass to the Place afflicted, and it will allay the Swelling, and take away the Heat; it is also good to prevent all Flushing in the

the Face, and cause Redness to disappear.

*Small Pox, to prevent its Scarring  
the Face, &c.*

Take two Ounces of Hogs-lard, a quarter of a Pint of Rose-water, Tuttia a Dram, Oyl of Rosemary half an Ounce, the Powder of Hares Liver, or Hares Blood dried, two Drams; make these up into an Ointment; over a gentle Fire, and when the Scabs are drying on the Face, anoint it with it pretty warm, and let them fall of themselves, then anoint your Face with Oyl of Roses, beaten up with a little White-wine; and no Scars, deep Pits, or Disfigurement will appear.

*To prevent Hair-falling off in the  
Small-Pox.*

Take the inward Rind of a Young Oak-Tree, a good handful, beat it small, then take half a handful of tops of Balm, and Vervina; boil these in a gallon of fair Spring Water, till a third part or more be consumed, strain out the liquid Part with hard pressing, and wash your Head with it, when the Distemper declines, and is going off, twice a Day, pretty warm; and it will not only fasten the Roots of the Hair, but refresh and revive it.

*Sore*

*Sore Mouth or Throat.*

Take Marshmallow-Tops, boil them in White-wine and Honey, dissolve as much Allom as will make the liquid Part somewhat rough in the Mouth, then strain out the thinnest, and gargle your Mouth and Throat with it often, pretty warm, and the Soreness will cease.

*To procure Sleep or Rest.*

Take half a handful of Water-Lillies, bruise them in three pints of Malmsey, and let them infuse twelve Hours, add a Dram of Opium, as much Poppey-seed and Lettice-seed well bruised, and then distil them, and take (going to Bed, or when Rest is required) of the distilled Water, from half a Dram to a Dram, in any convenient Liquor.

*For the Weakness of the Sight.*

Take Eye-bright, fine Sugar, and sweet Fennel-seed; Beat these together, and drink about two Drams of it in a Morning fasting, in a glass of Wine or Beer.

*Ague, its Cure.*

Boil a great handful of the tops of Rue, in a quart of White-wine, till half consumed, and when you feel the cold Fit coming, strain it and drink it as hot as may be, walk about the room as fast as you can,



can, and being somewhat tired, get into a warm Bed; in twice or thrice thus doing, the Ague will decline and go off.

*To Refresh the Senses, and Restore the Memory, &c.*

Take Balm, Bugloss, dry'd Roses, and Frankincense, beaten into Powder, of all about six Ounces; infuse them in three Pints of White-wine, when they are well bruised, and when they have infused twenty four Hours, put them in an Alimbeck; and of the distilled Water, take a Spoonful every Morning fasting, and fast an Hour after it.

*For the Scurvey.*

Take the Juice of Scurvey-grass, Watercresses and Brooklime, each two Ounces; let them fettle, and pour off the clearer Part, Rhenish-wine a Quart, the Roots of Elecampain, Horse-radish, and Flower-deluce, thinly sliced, each half an ounce, two Nutmegs well bruised; put these into a stone Vessel, that may be stop'd very close; and Morning and Night drink a quarter of a Pint of it pretty warm.

*To Expel Sadness or Melancholy.*

Take Rue, Cranes-bill, an Herb so called, and Pulegium, of each a Pugil; dry them in a Stove or Oven, and beat them

them into Powder, mix the Powder with Powder of Licorice, and Loaf-sugar finely scraped; make them up into Lozenges, with Cinnamon-water, and a little Saffron finely beaten, and eat about a quarter of an Ounce every Morning fasting.

*To Cure the Head-Ach.*

In the first Place wash your Temples with fair Water, then take Saffron, Frankincense, Vinegar, and Roses or Rose-cake, beat them together, till they may be spread on a piece of Linen-cloth, sprinkle this over with a little Powder of Copporas, and lay it to the Forehead and Temples, renewing it as you see Occasion; and it will take away the Heat, and ease the Pain.

*For the Plurisie.*

Take the distilled Water of *Barnet*, wherein Cinnamon has been infused, an Ounce at a Time, Three times a Day, fasting each time two Hours after it.

*For the Green-Sickness.*

Take Extract of Mars, prepared with Musk one Ounce; Aloes Succotrina, prepared with the Juice of Succorry, six Drams; the Extract of Rheubarb, half an Ounce, and of Saffron two Drams, Oyl of Cinnamon six Drops, mix them well,

well, and make them up into small Pills, each weighing about a Scruple, take one of them fasting, in a Morning, drink about a quarter of an Hour after it, a Glass of Wine, and walk about till you begin to be Heated, or Sweat; and this repeated several Mornings, will, with the Blessing of God, answer your Expectation in a wonderful manner.

*To Stench Bleeding.*

Take the Tops of young Nettles, and of Ash-leaves, dip a Linament in them, and apply to the Nostrils, Wound, or any other Part that effuses Blood; if the Bleeding be Internal, mix some fine Sugar in it, and drink an Ounce of it Blood-warm at a time.

*For a Prick under the Nail.*

Make a Plaister of Turpentine, Bees-wax, Mutton-suet, and the Juice of House-leek, this also will draw out Splinters, small Pieces of Iron, or Thorns.

*Melancholy, to suppress.*

Take Clove gilly-flowers, Cowslips, Borrage-flowers, Conservé of Roses, each an Ounce, Alkermes half an Ounce, preserved Citron and Nutmeg, each an Ounce, Bezor fifteen Grains, Tincture of Saffron, half a Dram; make these up into an Electuary, with Syrrup of Clove-gilly-

ling a drop or two of Oyl of Cinnamon; and when you find the Melancholy come upon you, which you may perceive by the Dulness or Lumpishness of your Spirits, take three Drams of it in a Glass of Muscadell or old Malaga.

*For the Megrims.*

Take a handful of Ground-Ivy, wash it clean, bruise it and boil it in a Quart of fine Ale, to the Consumption of a Pint, drink it hot in a Morning fasting.

*For a Fever.*

Make a Decoction of the Tops of Rue in Spring-water till it be very strong, then strain it, and add Wood-sorrel, and Maiden-hair, each a little handful, add more, some Slices of Licorice, Nutmeg and Sugar; strain out the Liquid-part, and drop ten Drops of the Spirit of Vitriol into half a Pint of it, and take half a Pint at a time, Morning, Noon and Night; applying to the Soles of the Feet Tobacco-leaves beaten into a Mixture, with a mixture of blue Currans.

*Falling Sickness.*

Take the Leaves and Berries of Oak-Mistleto, with the Top tender Branches, dry them in a Stove or Oven, beat them into Powder and sift it finely, and take

G

about

about two Drams in a Glasse of White-wine, or for those of tender Years, one Dram: Do it Morning and Evening, especially three Days before and after the Full of the Moon, often repeating it, and it will prove very advantageous.

*Diseases in the Eyes.*

Take the Water of Eye-bright, a quarter of a Pint, drop into it five or six Drops of clarified Honey, the Powders of prepared Pearl and Coral, each a Scruple; shake them well, and often drop some of the Water into your Eyes: It helps Inflammations, takes off Spots, and clears the Sight.

*For the Evil*

Take Cuttlebone uncalined, scrape off the outside, dry the white Part, beat it into Powder very fine; and often take half a Dram in a Spoonful of Aqua-Malua.

*For the Droppe.*

Take the Roots of Gorse, scrape them clean, and cut them into thin Slices, the Tops of Thyme, Hyssop, Penny-royal, and Nettles, of each a handful, Caraway-seeds, Elecampain-roots, each an Ounce; bruise them and boil them in fair Water till the liquid Part is nearly consumed, then strain out what remains



White- into two Quarts of Rhenish-wine, bottle  
 , one it up close, and take about nine Spoon-  
 ning, fuls in the Morning fasting, two Hours  
 after after Dinner, and going to Bed; use it  
 ating often, and the Watery-humour will a-  
 eous. bate.

*To help Hearing.*

quar- Take the Chive in a Clove of Garlick,  
 or six run a Piece of fine Silk thorough it,  
 wders that it may be easily pulled out upon  
 ch a Occasion; then crush it between your  
 often Finger, put it in anoointed over with the  
 Eyes Oyl of Almonds when you go to Bed,  
 pots, and stop your Ear with Cotton or black  
 Wool; and in twice or thrice doing,  
 your Hearing, if not utterly lost, will  
 be quickened.

*For a Consumption: An excellent  
 Receipt.*

Aqua- Take the Herbs Lung-wort, Liver-  
 wort, Rue, Hyfop, Sage, each a hand-  
 ful, Elecampain, and the Roots of sweet  
 them Flag, each half an Ounce, Aniseeds,  
 , the Carraway-seeds, sweet Fennel-seeds,  
 royal each the like Quantity, Burrage and  
 arre Bugloss-flowers, each two Drams; in-  
 ch an fuse them 24 Hours in two Quarts of  
 m in old Maliga or good Canary, being well  
 near brased, add then Scabious and Car-  
 nalds dous-water, each two Ouaces; then

distil them, and drink about two Ounces at a time, especially fasting. This is a great Strengthner of the Lungs, and attenuates the vicious Humours from the Liver, expels Wind out of the Stomach and Bowels.

*Boyles, to Break and Cure.*

Roast white Lilly-roots in soft Embers, bruise Figs, with Fennel-seed and Hemp-seed, each a quarter of an Ounce, beat them together, and boil them in new Milk till they thicken, then add two Ounces of Hogs-lard, and lay it to the grieved Part.

## C H A P. VII.

*Cookery: Or, the Art of Dressing Fish, Fowl, and Fowl, after the Newest and Exactest Way, with their Proper Sauces, Garnishes, and Manner of Serving it.*

*To make a Strengthening Jelly of Flesh.*

**T**AKE a well Flesh'd Cock and a Knuckle of Mutton, or the Sinews and Knuckle of Veal, and a little Mutton Raisin

Raisins of the Sun stoned, half a Pound;  
 bruise these to pieces in three Gallons of  
 Water, then stamp the Meat, &c. in a  
 Mortar and boil it with the Liquid-part  
 up to a pretty thickness, then run it  
 through a Strainer with hard pressing,  
 and when it has stood all Night skim off  
 the top, and season the rest with Sugar  
 and a little Nutmeg sliced with some  
 small pieces of Cinnamon and a blade or  
 two of Mace, boil it up and strain it  
 again; and this being eaten in a Morn-  
 ing fasting, is wonderfully Strengthening  
 and Restoring to Nature.

*Lobster Stewed.*

Take Butter, Salt and Red-wine-vi-  
 negar, and put into your Stew-pan,  
 then grate a little Nutmeg, so cut the  
 Flesh of the Tail and Claws of a Lobster  
 in square thick Bits, the fashion of Dice,  
 put them in to the Stew-sauce, covering  
 it with a Dish, then when it begins to  
 grow dry, run it over with Butter, gar-  
 nish'd with slices of Lemon, and so serve  
 it up with grated Manchet, it being sea-  
 soned with Grape-Verjuice or White-  
 wine.

*To bash a Lobster.*

Clear him of the Shell as soon as boil-  
 ed, and cut the Meat in fine thin slices;

Put it into an Earthen Vessel near covered with Claret, then put a Sprinkling of Salt, a good piece of sweet Butter, and the Juice of a Lemon; being stewed, put it upon Sippets, and run it over with Butter, and garnish the Dish with Slices of Orange, and so serve it up.

*To Collar Beef.*

Take Sinews out of the Flank-piece, as also the most skinny part, and some of the Fat, then cover it with Water and Salt, and steep it twenty four Hours; so hang it a draining in a Linen-cloth in the Air, shred the tops of Mint, Sage, Savoury, Marjoram and Thyme; beat a quarter of an Ounce of Mace, half a quarter of an Ounce of Cloves, a slice or two of Ginger, and half an Ounce of Pepper; mix these with Salt, and rub over the Beef, rowling it up hard, and baking it in a soaking Oven.

*To bake a wild Goose or Mallard.*

Parboile either of these, then break the Breast and flat it down, then season them with Pepper, Nutmeg and Salt, within and without; if they be not very fat of themselves, lard them, and put them into a deep Coffin, with Butter above and beneath, and when they are well soak'd,  
pour

pour melted Butter with a Funnel into the Vent you have left open on the top of the Lid.

*To Souce a Pig.*

Scald a large Pig, and having taken off the Head, slit it in the middle, take out the Bones, and wash it in warm Water, then with strewing of Salt, grated Nutmeg and beaten Mace, rowl it up as you do Brawn, into a Collar, binding it round with Bass-cordage, and then boil it in Spring-water till it be tender, so being taken up, put it into cold Water, wherein a handful or two of Salt has been dissolved, and this will make the Skin very white; then take about two Quarts of the Water wherein it was boiled, as much White-wine-vinegar, a Race of Ginger sliced, and two Nutmegs, so order'd, a quarter of an Ounce of whole Pepper, and half a handful of Bay-leaves, seeth these well together, and being cold put the Flesh into it, and it will keep half a Year.

*To Souce a Pike, Carp, Bream, Tench, Trout or Barble.*

Draw either of these, but scrape not off the Scales, wash the Roe and Liver, and slit them into long Pieces, then take two Quarts of fair Water, one of White-



wine, and a Bundle of sweet Herbs, set them over a quick Fire, and when they have boiled a little put in the Fish, and pour in half a Pint of Vinegar to harden them up, being boiled but not tender, take them up and put into the Liquor whole Pepper, Ginger and Cloves, adding some Salt; and being well boiled, pour it hot to your Fish, and cover them with Mint, Balm, Pennell, or such like sweet Herbs; and when you serve them up, shred the Herbs, sprinkle a little Ginger on them, and pour Vinegar on them in Sauces.

*Woodcocks, Larks, Blackbirds or Sparrows,  
to Bake the best Way.*

Truss them, Parboil them, and season them with Pepper, Salt and Ginger, and if you please lard them, then put them into a Coffin covered with Butter, mixed with a few sweet Herbs all shred and beaten in a Mortar, and being baked enough, draw them and pour in other Butter, beaten with the Yolk or two of an Egg.

*Red Deer to make: Or make  
Beef look like it.*

Parboil it and Press it, and let it lie all Night in Red-wine, and a small Quantity

ty of Vinegar, then lard it thick, and season it with Pepper, Salt, Cloves, Mace and Nutmeg, or if you will, a little Ginger finely beaten, then lay it into your Pye or Pasty with store of Butter; let it be well soak'd, and when you draw it out of the Oven pour in at the Vent Butter, Nutmeg, Sugar and a little Ginger, beaten together; and so put it into the Oven again half an Hour, and thus you may make tender Beef pafs for Veni-  
son.

*Neats Tongues to Hash.*

Boil and Blanch them, and slice them in slices, then put them in pieces into a Pipkin with Raisins of the Sun, large Mace three or four Blades, blanched Almonds, Clarret; boil them altogether, and add a Proportion of sweet Butter, some Verjuice and a little Sugar, strain a Ladle or two of the Liquor, and beat it out with the Yolk of two or three Eggs, place it on carved Sippits, and Garnish with slices of Lemons, Parsley and pickled Barberries.

*To Collar Eels.*

Take the largest Silver Eels; cut them open with the Skin on, take out the Bones then beat some sweet Herbs, with Pepper and a little Ginger, and strew them

on the inside of the Eels, then rowl them up three in a breadth, and bind them up with Bass-flag; boil them in three Parts Water, and one White-wine; and as they boil gently, put in some slices of Nutmeg, Ginger and whole Pepper; being somewhat tender, cool them in Water, then drain that from them, and put in the Liquor they were boild in, with a little White-wine-vinegar: Serve it up, Garnish'd with Bay-leaves, and slices of Oranges; and for Sauce, Oyl and Mustard.

*Giblets to Dress, with Herbs, and  
Roots, &c.*

Parboil them, and put them into a Quart of Claret in a Pipkin or Earthen-Vessel; add an Ounce of Sugar, some pickled Barberries and Spinage, a Fagot of sweet Herbs and such Roots as you think convenient sliced; then take strong Broth, Verjuice, and the Yolks of two or three new-laid Eggs; strain them and put them into the Pipkin, and let stew together: So serve them up on Sippets, Garnished with Flowers or Greens.

*Chickens and White Broth.*

Truss and Parboil your Chickens till they become very White, then shred  
sweet

sweet Herbs to them, with some Blades of Mace, and pieces of Cinnamon; shred a little Parsley, then strain the Yolks of four or five Eggs, with some Verjuice, which you must put in when they are ready to be taken up, place them on carved Sippets, and Garnish with Parsley, Hyfop and sliced Lemons.

*To Hash Deer, Sheep, or Calves-  
Tongues.*

Boil either of these pretty well, then blanch them, draw them with small Sprigs of Rosemary, then put them on a Spit, till they are half Roasted, then slice them and put them into a Pipkin, or another Earthen-vessel that will indure the Fire, with as much Clarret as will cover them. put in after they have boiled a while some Cinnamon, Ginger, and sliced Lemon, and a little Mace and some Sugar; boil these altogether and Dish them upon Fried Toasts, Garnished with slices of Lemon, and grated Manchet.

*To boil a Wild-Duck or Mallard.*

Truss and Parboil it, then half roast it, Carve it, and let out the Gravey, which you must save; then take Onions, Parsley, Ginger and Pepper; boil them together, then mix the Gravey with them

them, being chopped or bruised very small, then add a few Currans and some grated White-bread, make these thin with Broth, and so on Sippets serve it up, being first run over with Clarret and Anchovey beat up together; and this is a very good way to boil a Tame Duck, Widgeon or Moor-hen to be received very acceptably.

*Pigeons, or any small Fowl, to Boil.*

Parboil them with beaten Parsley and Butter in their Bellies, then put them into your Boiler with strong Broth, add a Blade of Mace and some gross Pepper, with half a Pint of White-wine, grate a little Bread into the Broth to whiten the Fowl, and so serve them up with the Gravey and a dissolved Anchovey, Garnish'd with Parsley and Violets, or their Leaves.

*Sausages, to Boil.*

Put a Pint of Clarret to a Quart of Water, put in some sweet Herbs finely shred, a Blade or two of Mace and some Cinnamon, let them boil about a quarter of an Hour, then serve them up with beaten Ginger, Cinnamon or Mustard and Sugar in Sauces.



*To Stew Trout, Carp, Tench, &c.*

Draw them and scrape them well, wash them in White-wine, then smear them over with a Piece of sweet Butter, and lay them orderly in a Stew-pan, putting in as much Water as will cover them above an Inch with a little Salt, a Bundle of sweet Herbs and some Blades of Mace; take them up, and make your Sauce of beaten Butter, Clarret, Yolks of Eggs and Sugar.

*Lamb, to make like Venison.*

Bone it, and take the Side or Quarter and dip it in it's Blood, sprinkle it over with Salt, Cinnamon and Pepper, rowl it up and parboil it, adding some Vinegar to the Water you boil it in, a Sprig or two of Hyssop and Thyme; let it stand six Hours in the Water, when it is off the Fire, put it into a Coffin and pour to it, when about half Baked, Clarret and melted Butter, with some Cloves, Mace and dried Rosemary finely beaten.

*A Shoulder of Mutton with Oysters.*

Stuff your Mutton with strong Oysters, of a moderate size, and sweet Herbs, Roast it before a pretty quick Fire basting it with Butter, and saving the Gravey which falls from it, sepearte from the Fat, make it

it into a Sauce, with Claret, Pepper and grated Nutmeg; then lay the Oysters that you pull out about the Mutton, Garnish it with Parsley and slices of Lemon, and so serve it up.

*Chicken in White-broth.*

Put three Pints of strong Broth to a Quart of good White-wine, then put into a Pipkin, or some other Earthen-Vessel as many Chickens as it will conveniently boil, and when it begins to Simmer, slice some Dates and put into it with three or four Blades of Mace, and half a Pound of Beef-marrow; shred some white Endive small, and strew in a few sweet Herbs; let them stew over a moderate Fire, and the Broth, being a little strong, strain in the Yolk of two or three Eggs, stir them about till enough, then take them up, Dish it with Marrow, Dates, large Mace, the Broth and Sippets; Garnish with pickled Grapes and Barberries, or for want of them, Parsly and red Beets.

*To make China-broth.*

Take an Ounce of China-root, thinly sliced, steep it twelve Hours, in two Quarts of fair Water, on moderate Embers, and then put a pretty big Cock-chicken into it, put Maiden-hair and Wood-

Wood-sorrel, beaten with Raisins, Currants and Dates into the Belly, tying up the Vent, add a handful of *French* Barley well bruised; and when the Chicken is boiled almost to a Jelly, strain out the Broth; if there wants Water you may add more in the Boiling. This is an excellent strengthener and restorer of Nature, when decay'd or wasted.

*A Hare Hashed.*

Cut it out in quarters, Chine it, and lay it in Claret, mixed with three Parts of Water, and parboil it, then slice the Flesh in thin Pieces, and lay it in your Stew-pan; let this be off the Body, but the Legs, Wings, and Head keep whole, almost cover it with some of the Liquor it was boiled in; -add some Butter, sliced Nutmeg, the Juice of Lemon, and a little beaten Ginger, serve it upon Sippets, Garnished with Lemon and sliced Onion.

*Carp, to Roast.*

Beat blanch'd Almonds into a Paste, with Cream, grated Bread, sweet Herbs, finely shred, Currans, Salt, a little beaten Nutmeg and Ginger; draw your Carp at the Gills, and put in the Pudding at the same Place, fastening it to the Spit, without running it into it, do it by tying  
on,

on, prick the Belly to let out the Gravey, then sauce it with the Gravey, Powder, of Cinnamon, sweet Butter, and the Juice of Oranges, beaten up with a little Clarret and sweet Herbs shred small and boiled tender: Garnish with slices of Lemon.

*To Stew a Carp.*

Scrape off the Scales, make it clean within and without, save the Blood, and mingle it with a Pint of Clarret, lay it in a Stew-pan, with as much Water and White-wine as will cover it, sprinkle it over with beaten Cloves, Ginger, Nutmeg and sweet Herbs, quarter in a large Onion, put in about half a Pound of Butter, and when it boils up put in the Blood and Clarret; and when it is enough, serve it up, garnishing with slices of Oranges and Greens. And in this manner you may Dress a *Breem*, *Barble*, *Salmon*, *Trout*, *Pike*, or any not over large Fish.

*A Cods Head, to Dress.*

When it is fair and largely cut, boil it with all its Appurtenances in Spring or Conduit-water, with a seasoning of Salt, and about a Pint of White-wine-vinegar, fill the mouth with stewing Oysters, and close it with a string, put in a Fagot of sweet

sweet Herbs, and a quartered Onion ; when it is boiled take it up carefully, set it a draining, take Oyſter-pickle, or raw Liquor of Oyſters, the boiled Onion, three or four Anchoveys, a quarter of a Pint of White-wine, ſhred into theſe the Fagot of ſweet Herbs clean ſtriped from their Stalks, beat them up with a Pound of ſweet Butter, lay the Oyſters in order about and upon the Fiſh, pour on the Sauce, Garniſh with Lemon and red Beets. Thus you may dreſs young Codlings, or large Whittings, adding to the ſtewed Oyſters ſome Shrimps or Prawns unſhell'd.

### *Salmon to Roaſt*

Take it either whole, or a Jole or Rand, ſeaſon it with Salt, Ginger and grated Nutmeg, ſtick it with whole Cloves, Bay-leaves and Roſemary-tops, ſpit and baſte it with Butter, ſprinkle a little with the Juice of a Lemon, and what drops from it beat up with Butter and the Juice of Orange for Sauce; as alſo the Yolks of two or three Eggs: Laſtly, add Verjuice, Powder of Cinnamon and Clarret; Garniſhing with Fennel and ſlices of Orange.



*To Fry Salmon.*

Take the Chine or Rand, cut it in fine thin pieces, put it into fresh Butter, when moderately hot in your Pan, keep it turning till it grows somewhat crisp, sauce it with sweet Butter, Nutmeg and Clarret, well beaten up with the Juice of an Orange, and Pickled Oyster-liquor: Garnish with fry'd Bay-leaves and Lemon-peel.

*To Stew a Turbut.*

Cut in fine large Pieces, fry it a little in fresh Butter, then drain it well, take it out and put it into your Stew-pan, with beaten Nutmeg, Clarret, the Juice of Orange; add a Sufficiency of sweet Butter, and being stewed, put in more melted Butter and Orange-Juice. Garnish it with slices of Orange, and serve it up.

## C H A P. VIII.

*The Terms and Art of Carving of Fowl<sup>d</sup>  
Fish, Flesh, &c. With proper Sauces and  
Garnishings, more particularly than yet  
mentioned. Also the like in Pastery,  
Sweetmeats, and other Rarities.*

*To Lift a Swan.*

**T**AY it on the Back, and slit it down  
**L** in the middle of the Breast, and  
divide it from the Neck to the Rump,  
without breaking or tearing it, place  
the two Halves, the slit side down-  
ward, strew some Salt and Cinnamon  
about it, and serve up Chaldron Sauce  
in Saucers; Garnishing with Water-  
lillies, Water-crelles, or any suitable  
Flowers or Greens growing in or by the  
Water.

*To cut up a Turkey or Bustard.*

The Legs being raised up very fair,  
open the Joynt with the point of your  
Knife, but take them not off, proceed  
to lase the Breast down on both sides,  
open the Breast-pinion, but not take it  
off, so raise the Merrythought, between  
the Breast-bone and the top of it; and  
on both sides the Breast-bone, lase the  
Flesh

Flesh that is called the Brawn, and turn it outwards on both sides, but neither break it, nor take it off. Then take off the Wing-Pinions at the Joynts next the Body, and Place on each side the Pinion where the Brawn was turned out, but cut off the sharp End of it, and fit the Place with the Middle-piece. Make your Sauce of Gravey, Pepper, Red-wine; a slice or two of Nutmeg, or the Yolks of Eggs beaten up with Red-wine, Butter and Vinegar; Garnish with Fennel, Parsley and slices of Lemon. This way you may carve up a *Pheasant* or *Capon*, but of the latter, cut not off the Pinions, but in the Place where you put them in, the *Turkey*, &c. place the Gizzard; Sauce these with Gravey and Anchovey Sauce; and Garnish with slices of Orange and Greens.

*A Hern, to Dismember.*

Take off the Legs, disjoining them with the Point of your Knife, lace it down the Breast, and raise up the Flesh, take it away with the Pinion, and place the Head in the Breast, and place the Pinions on the contrary side of the Carcass, and on the other side the Legs, that the Ends of the Bones may meet cross over it,

it, and the Wings over the tops: Sauce it with the Juice of Lemon, Sugar, Cinnamon and Clarret, a piece or two of Onion, boiled in fair Water, with the Neck and Gizzard added to them; and Garnish with any pleasant Flowers or Greens, and Lemon-Peel.

*A Mallard, to Unbrace.*

In doing this, raise up the Pinion and Leg, but take neither of them off, after that the *Merry-thought*, and so lace it down on either side on the Breast, bending your Knife too and fro; Sauce it with the boiling of the Neck, Gizzard, Liver, Pepper and Clarret: Garnish with grated Bread, Salt, and Slices of Oranges; and so order a Duck, if roasted; if boiled, with Sippits, Sugar and Juice of Lemon.

*To Wing a Partridge.*

Raise the Wings and Legs, take off the rest of the Flesh, mince it and sauce it with Clarret, beaten Ginger, Salt, a little grated Nutmeg, and the Gravy that comes from it; Garnish with Parsley, Violets or Marygold-Flowers.

*To Unjoin a Bittern, or Wing  
a Quail.*

Raise the Legs and Wings, and  
Sauce

Sauce them with Salt and the Gravey, without Garnish.

*To Display a Crane*

Take off the Wings by the Body-joints, unfold the Legs, then take up the Legs and Wings, sauce them with Powder of Ginger, Vinegar, Salt and Mustard well beaten together; Garnish with Manchets, pickled Lettice-stalks or Purslain-stalks.

*To Untach a Curlew.*

Raise the Legs and Wings, sprinkle it with Salt, sauce it with grated White-bread, Clarret and grated Nutmeg; Garnish with slices of Lemon.

*To Mince a Plover of any Kind.*

Raise the Legs and Wings, sprinkle it with Salt, sauce it with the Juice of Lemon, Pepper, White-wine, and a Shallot boiled in them.

*To Thigh a Woodcock.*

Raise the Legs, dot his Brains, sprinkle him with Salt and Powder of Ginger, sauce him with Anchovey-sauce and Gravey, or for want of these, with Butter and Vinegar, in which striped Thyme is shred very small, being first boiled; Garnish with Lemon-peel.

*To cut up a Snipe.*

Raise the Legs, Wings and Breast-piece,



piece, so divide the Remainder in four Parts, sauce it with beated Parsley, Butter, Vinegar, and the Gravey.

*To Sauce a Cock, Capon or Pullet.*

Take off the Legs and Wings, place them on either side, then raise the Merrythought; after that, the Side-pieces down the Breast; then take off the Belly-piece, so turn up the Carcass, cut the Backsunder, and divide it in four Pieces, placing them between the Wings and the Legs: Sauce them either with Egg-sauce, or the Neck and Gizzard, boiled with Pepper and Water with the Gravey: Garnish with slices of Lemon [and Parsley.

*To Alley a Pheasant.*

Raise the Legs and Wings, as of the former; sprinkle Salt round it, and sauce it with Chicup, Clarret, Sugar, and thin slices of Nutmeg: Garnish with Bay-leaves and slices of Orange or Lemon.

*To Rear a Goose.*

Take off the Legs, cut off the Belly-piece close to the lower End of the Breast, lace her down on both sides the Breast a Thumbs-breadth from the Breast bone-ridge, take off the Pinions on each side, and the Flesh which is laced, raise quice from the Bone, cut up the Merrythought,

thought, take off the Slice on the Top of the Breast, from the Carcass, and cut it in halves long-ways, lay the Rump in the fore-end of the *Merry-Thought*; and before it in the Belly-piece, place these in decent Order, and sauce it with Mustard and Sugar in Saucers, Apple-sauce or Gravy, Pepper and Shallot, as you like best; and no Garnish.

*To Thigh a Pigeon.*

Take off the Legs and Wings, and cut the Carcass in four Parts, and lay them decently in Order, as if it was still whole.

And thus you may do with *Thrush*, *Blackbird*, *Teal*, *Widgeon*, *Wheat-Ears*, *Chickens*, *Ducklins*, *Turkey-Pouts*, *Doutrel*, *Pushins*, and all others of the like Bigness; but for all smaller Birds, as *Larks*, *Sparrows*, *Finches*, *Wood-peckers* &c. only cut them in four Quarters sauce them with Butter, Vinegar, the Juice of a Lemon and Parsley boiled and finely shred; and by this Method you have the general and particular Terms of Carving, and may order it accordingly; and in the Cutting up and Carving other Fowls not here mentioned these being the Principal in Use at Feasts of all Sizes.

For Fish there is no great difficulty in cutting it up, because it is generally order'd when brought to the Table; and therefore I shall only note, That the best Piece is that next the Head, the next the Middle-piece and the Tail, by many not much accounted of. If a Fish be large, turn it on the Belly, divide it down the Back, and laying the Sides open, divide them into three parts; yet for your better insight into something you may meet withal one time or other, and think difficult, I shall not so silently pass over this part of Carving.

*The manner of Carving Fish, and their proper Sauces, &c.*

Hack a Herring, and lay it whole on a Trencher or Plate, the Backbone and Roe being taken out; of Salt Fish, Salt Salmon, Green Fish, or Conger, pare away the Skin; Mackarel, Marling and Stockfish lay in Flakes. A Pike must be laid on the Belly on a Plate, the Back open'd, the Bone taken out, and sauced with Claret, Nutmeg, Ginger, Butter, and the Juice of Lemon. A Salt Lamprey must be skinn'd, and cut in seven or eight pieces: As for Plaice boiled, pour out the Water from them, cross them

H

with

with your Knife; Sauce them with Wine Salt, Butter and Vinegar, and Garnish with green Things. And so you may order Dace, Gudgeons, Roach, Mullet, Chiven, Pearch, Sole, Whiting, Haddock and Codling; only raise either of these by the Back, clean the Belly, and take out the Back-bone.

Bream, Carp or Trout must be boned and so laid whole together again. But as for Conger, Salmon, Sturgeon, Turbot, Thornback; cut them up, and lay them in order, as in the dressing of Fish is in many Particulars more plainly directed.

The Sauces for Fish are these, viz. Mustard for Salt Conger, Oyl, Vinegar and Mustard with Salmon, Herring and Sparthings, Salt Eel and Ling, Verjuice and Butter; with Roach, Dace, Bream, Mullet and Flounders, Gallentine; with Salt Lamprey and Sturgeon, Crab and Chiven, Vinegar, beaten Cinnamon and Ginger; with all Green Fish, Green Sauce is proper: Though with fresh Turbot usually Mustard; and so of others, too tedious here to be mentioned, but may better occur in other Parts of this Work.

As for Butchers Meat, it greatly concerns

ters you, not as to the Rules of *Carving*, for that is so commonly seen, and ealie to be perform'd, that I believe none can misse it; only the Cutting up of a *Coney* or *Hare*, which is something difficult, I have not yet spoken of.

*To Unlace a Coney.*

Lay it on the Back, cut up the Belly, then raise the Wings and Sides, take off the Legs, and lay the forepart of the Body and Chine together, and the Belly-pieces on each side, sauce it with Butter, Vinegar, the Liver shread small, with boiled Par-  
sey, and some Powder of *Ginger*, Garnish with *Lemons*, Salt, and Powder of *Gin-*

*To break a Hare.*

Lay her on her Belly, cut her down the Chine, then take off the Shoulders, Legs and Belly-pieces; lay them in Order at the Sides of the Dish, cut off the Tail-pieces, or Huntsman's Piece; divide the Chine and the hallow Trunk, split the head, and lay it in the fore-part of the Dish, sauce it with *Gravy*, *Pepper*, *Ginger*, *Vinegar*, *Gallantine*, and crumbs of *White Bread*; Garnishing with the  
ices of *Red Beets* and *Red Cabb*



Pickles for *Sauces*; and keeping *Summer-Fruits*, all the *YEAR*.

*Cucumbers, to Pickle.*

**T**AKE them of a small Size, or indifferently well chose to your Purpose wash them clean from Dust, and let them lie four hours in Salt and Water cold then boil up good Rape-vinegar or White-wine-vinegar, with some Salt Ginger, Dill, a little whole Pepper, and Coriander Seeds, scum off the Froth that arises, then put the cold Water and Salt from the Cucumbers, and put the hot Liquor to them into a close Cask or Vessel stop'd, and they will not only be very Green, but keep all the Year. Thus you may Pickle French-beans, slices of Turnip, Purslain, Lettice or Endive-stalks only these must be pretty well scalded in Fair water before they are put into the Pickle. Do Broom-buds as you do Cucumbers.

*Barberries to Pickle.*

Boil Water and Salt, scum it well and let it boil till it will near bear a new Egg. Then put the Barberries into it, and

boil them to colour it, and when it is cool, put it to your other Barberries. Thus you may pickle Samphire, only adding a little Vinegar to the Brine: Also green Grapes, Plumbs, Cherries, Peaches, Quinces, young Apples, green Apricocks, or the like.

*Mushrooms*

Must be just scalded in fair Water, then put in cold White-wine-vinegar, with Pepper, Mace, Ginger, and Coriander-seeds; cover them with Bay-leaves, and keep them close, scumming them, and putting in a little fresh Vinegar once a Month. This way you may keep them at least three quarters of a Year.

*Clove-Gilly-Flowers.*

When you have infused them for Syrup, and pressed the Flowers hard, boil up Vinegar and Sugar gently, and scum it, put the Flowers into it very hot, with some blades of Mace, and a bit or two of Cinnamon: And thus you may pickle any sort of Flowers. For Garnish, Sallade, or Sauce, which at all Times would not be to be had.

*To keep Fruit for Tarts as they grow, &c.*

Take large Stone Bottles, with extraordinary fit Corks, well boiled, that they may swell close when thrust in, put them into an Oven, after you have clean washed them, dry and evaporate the gross Air, then immediately fill them with unripe Gooseberries, Damsons, hard Cherries, Apricocks, or such like Fruits, used in Tarts, and at many times not to be had; stop them up close, set them in a dry, but not a hot Place, and they will keep their natural Taste and Colour all the Year; only they often happen to shrivel a little, which in baking, &c. plumps up again; and by this means the noted Pastry-men have them at all Seasons, which makes the Ignorant fancy they have 'em brought from a far Country, in which at that time it is Summer; Grapes, if not too ripe, may be so kept till *Christmas*.

*To Pickle Oysters.*

Boil up Water and Pepper, grossly bruised, scum it well, and when it is strong of the Pepper, put in some slices of Nutmeg, Ginger, a few Bay-leaves, and the Liquor of the Oysters, with a sprinkling of Salt; strain out the Liquor

quor when it taſts well of the Spices, take Stewing-Oyſters, parboil or ſcald them in fair Water, ſo put them into the warm Pickle, and Barrel and Pot them up for your Uſe: So you may pickle Muſcles, Cockles, and many ſmall Shell-fiſh of the like Nature.

# CHAP. IX.

*The Art of Paſtry: Or, Directioni for making Pyes, Tarts, Cuſtards, &c.*

## *To make Cuſtards.*

**D**RY the Paſte, when you have form'd it to your Mind, till it grow ſtiff, then break about a dozen Eggs, beat them up to a Thinneſs, and put them into two Quarts of new Milk, omitting half the Whites; and if you will have it a Cream-cuſtard, put no White at all in; add to theſe a Pound of fine Sugar, and two Ounces of Roſe-Water, mix them very well, and ſtrain out the Liquideſt Part very hard; and ſo fill up your Coffins of Paſte: Or if you pleaſe, you may put it into Pans: If you make

a Cream Custard you may put into it Nutmeg, Mace, and Cloves finely beaten and sifted through a Lawn-sieve.

*A Pear-Pye.*

Take hard Winter-Pears or Wardens put them into an Earthen-Pan with a little Water, and set them in an Oven cover'd with a Dough-Lid or Brown-Paper wetted till they be well soaked; then skin them, cut them in sunder and take out the Coars; lay in your Coffer some fine Sugar, and place them in Halves or Quarters neatly upon them, scatter between each Laying fine beaten Sugar, Cinnamon, and Scrapings of Lemon or Citron-peel; then cover them over with Sugar, having put the Liquor that issued in Baking to them, and set the Pye in a pretty quick Oven.

*A Pidgeon-Pye.*

Draw your Pidgeons, dry them well, season them with Pepper and Salt, and put some fine Pepper in Rowlers of Butter into their Bellies, mix'd with a little fine shred Parsly and Penny-Royal; between them make a Laying of Butter, and close them up with the Lid, putting



ting Butter melted and beaten well, when they come out of the Oven.

*A Pork-Pye.*

Skin the Pork, and cut it in thin slices; season it with Ginger, Pepper and Nutmeg, sprinkle it with Salt and fair Water, well boiled and scum'd, lay it in with Butter, and the Yolks of Eggs well beaten up, and some fine grated Manchet; then put in a little Clarret, and let it soak very well; and it will eat exceeding rare.

*Quince-Pye, or Tart.*

Boil your Quinces in Water, sweetened with Sugar till they be soft, then strain them and take out the Coars; after that boil the Water with a little more Sugar, Cloves, Cinnamon and Lemon-peel, till it becomes of the thickness of Syrup; when cold lay your Quinces in Halves or Quarters, scattering Sugar between each Laying; put a Pint of the Syrup or more, according to the Bigness of your Pye or Tart, make the Coffin round with close or cut Covers, and bake it pretty well. And thus you may do with Pippins and Pearmains, or any Winter-fruit, and with green Codlings.

*An Oyster Pye.*

Take large Stewing Oysters, parboil them, putting into the Water, a little Pepper, Salt and Ginger, and being taken out season them lightly with the same, and a little grated Nutmeg, rowl them up in little balls of Butter, and beaten Thyme, laying them in your Coffin, and pour in a little Claret, and Gravey of Mutton or Beef, close up the Lid, and bake them in a gentle Oven.

*A Rice Tart.*

Dress the Rice very clean, boil it with new Milk till it swell very much, then season it with grated Nutmeg, beaten Ginger and Cinnamon; beat up six yolks of Eggs, with a little Salt, Sugar, and the Juice of two Oranges, close up these Materials, and when it is to be served up, scrape a little fine Sugar over the Lid of it.

*A Tongue-Pye.*

Take a large Neats-Tongue, or other Tongues, well boiled and blanched, cut it in thin slices, lay Layings of that and thin slices of fat Bacon, but of a lesser Quantity, season them with Nutmeg, Pepper, pour upon them some dissolved Anchovey, beat up the Yolks of five or

fix Eggs, with Claret and Butter; boil them up to a Thickness, and pour them in when the Pye is Baked: So a *Hare-Pye*, or lean *Venison* may be ordered.

*A Venison Pasty.*

Bone your Venison, beat it thin, season it with Pepper, Nutmeg and Salt, lay it with Layings of Butter or Marrow on your PASTE you design for the Bottom, close up the Lid, and bake it in a soaking Oven four Hours, then boil the Bones in a Pot, with Claret, Nutmeg, and a little Pepper, and when it is hot strain it, and pour it into the Pasty, cut it up hot or cold, at Discretion.

*A Lumber-Pye.*

Take the Umbles of a Deer, cut them in thin Slices, season them with Salt, Pepper, Nutmeg and Ginger, lay Layings of them with interlarded Bacon, sliced Dates, Raisins and Currants; and when it is going into the Oven, pour into it, Gravey, Claret and Butter beaten up together pretty warm.

*A Mince-Pye.*

Take a Calves Chaldron, Beef or Nea Tongue, parboil them, blanch the latter, and mince either of them small, put to a Pound, half a Pound of Currans, and

and a quarter of a Pound of Beef-suet, or Marrow, some thin slices of candied Orange-peel or Lemon-peel, a little fine grated Bread, and a Gill of Canary; sprinkle them with Sugar, beaten Mace, Nutmeg and Cinnamon: So close up the whole and bake it in a gentle Oven.

*Puff paste, to make.*

Take a Pound and a half of the best Butter and six Eggs well beaten up; when they are mixed with new Milk into a Paste, beat them together with a Rowling-pin, adding more Flower, Butter and Eggs, as you beat them; and when the Paste is soft and pliable rowl it very thin for Tiffany-Tarts, Cheese-Cakes, or the like.

*A Hern-Pye.*

Break the Breast-bone of the Hern, parboil it in Water and Salt, shred sweet Herbs with Onions, and make them up into little Balls with Butter; put them into the Belly, and season it with Pepper, Salt and Nutmeg.

*Cheese-Cakes.*

Take a Gallon of new Milk, put to it a quarter of a Pint of Runnet, and if the Milk be a little warm'd, it will presently Curdle, then press it in a Linen cloth,

cloth till all the Whey be run out, beat up the Curd with beaten Cinnamon, grated Nutmeg, the Yolks of half a dozen of Eggs, finely beaten, and a Gill of Canary; add a quarter of a Pound of pick'd and wash'd Currants, and three Ounces of Sugar, a Pound of Curd, and a Gill of Canary to the whole; mix them well, put them in Puff-paste, and fashion them as you please; sprinkle a few Currants on the Top, and wash them over with a Feather dip'd in Yolks of Eggs, beaten up with Canary.

#### *Gooseberry-Tart.*

Pick your Gooseberries clean, lay them in the Sun to dry a little, then put them into the Paste, with Layings of Sugar; sprinkle them with Rose-water, and scatter a few perfum'd Comfits amongst them, bake them in a gentle Oven. And thus you may use Cherry-Tarts, Currant-Tarts, Apricocks, Damson-Tarts, and Tarts of all soft Plumbs.

#### *Chicken Pye.*

Draw your Chickens, break the Breasts or flat them, season them with Pepper and Salt, shred Parsly very small, rowl it up with Butrer, and put it into their Bellies, and a Laying of Butter between them,



them, close up the Pye, and bake it, pouring in a supply of Melted Butter when it is baked. And thus you may order a Hen-pye, a Goose-pye, a Turkey-pye, a Rabbit-pye, only avoiding the Parsly; and with Parsly a Lark-pye, or a Pye of any small Birds.

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## C H A P. X.

*The Curious Art of Candyng, Preserving, Conserving, Drying, and Confectioning of Flowers, Fruits, Roots, Stalks, Peels, Seeds, &c. making of Pastes, Marmalades, &c.*

*Flowers to Candy.*

**T**AKE Cowslips, Violets, Clovegilly-flowers, or any other that are of a pleasant Taste and Smell; pick them clean from the Stalks, and clip off that end that grows in the Husk; dry them moderately in the Sun, by spreading them on a clean Linen Cloth, then put two Pound or more of Sugar, according to the quantity of your Flowers, to as much Rose-water as will just dissolve it, boil it up in a Syrrup, and then

then put in your Flowers, after that, boil it up over a quicker Fire, till it Candies, so take it off, stir them with a Spoon, and bruise the Sugar from them, and they will be Candy'd without any clog of Sugar upon them, put them up in paper'd Boxes, and set them in a warm Place, and they will keep good and dry all the Year; and thus you may order any Flower or Blossoms.

*Sucker, Orange, or Lemon-peel, Citrons,  
Eringo-roots, or Lettice-Stalks, to  
Candy, &c.*

Cleanse either of these from Superfluous, and dry out part of the Moisture, then boil them tender in fair Water, shifting the Water once or twice; then wash them in cool Water, and dry them with a Cloth, cutting them into what convenient pieces you think fit, take twice so much as they weigh in Sugar, refine your Sugar, and boil them in one half, till they be tender and clear, make your Syrrup first with half Rose-water, and the other half fair Water, and when they are clear, let a Syrrup be made of the other half of your Sugar, and boil them up, shake them afterwards till they be cold, and so place them on Paper in  
a warm

a warm Place till they be dry; and keep them as the former.

*Barberries, Grapes or Gooseberries, to Candy.*

First preserve them by boiling them up in a thin Syrrup of Sugar and Water; after they have been boiled a little tender in Water only, and having wash'd off the Syrrup in a little warm Water, strew them over with searched Sugar, and set them in a warm Oven or Stove three or four times; not letting them cool till they be dry, and they will sparkle very curiously, and keep long.

*Rook-candy very clear.*

Take Spices or Flowers, or any dry Suckets or Fruits, after they are preserved and dried, lay them upon a Wier-Grate, over an Earthen-pan, take refined Sugar, and as much Water as will dissolve it, viz. near half a Pint to every Pound; then beat into it the White of an Egg when it is hot, and set it on the Fire again; and when it boils up drop a little cold Water into it, set it off the Fire again and scum it; so boil it to a Candy-height till it will draw like a Hair between your Fingers, then pour it very hot into an Earthen-pan among  
you

your Fruits, set it in a warm Place, and cover it close with a Blanket, the next Day pour out all the Syrrup that will run from it, and set your Pot in a warm Place again to let them dry, prick up your Wiers, take off all the Fruit and lay them in Papers, and when they are thorough dry they will be a curious Rock-Candy; then box them up and keep them for Use; and by these Rules you may Candy any other Things that are proper so to be ordered.

*Cherries, to Preserve.*

Gather your Cherries when Ripe in a fair Day, that the Moisture may be off them, cut off the Tops of the Stalks, and lay them in a Pan upon a thin Bed of Sugar, put a Pound of beaten Loaf-Sugar to every Pound of Cherries, and as you boil them up sprinkle some Sugar on them, and scum them when they are ready to seeth over; let it be over a quick Fire and they will not break, if you do not too many of them together, two Pound is sufficient at a time; then put them into a broad Dish a cooling till the next Day, and if there come any Water from them, seeth them a little more; and so put them up in the Syrrup of Sugar for your Use; and in this manner

ner you may preserve all sorts of Plumbs, Apricocks, Peaches, or Nectrins.

*To Preserve Quinces.*

Wipe them clean, cut them in four Quarters, and take out the Coar, place the Quarters regularly in an Earthen-pot, and put as much Conduit-water or Spring-water as will cover them, then set them on a gentle Fire, and let them seeth till they be soft, but not break, so lay them in a Dish, and when they are cold take off the Skin, let the Water boil after to the Consumption of a third Part, then put a Pint of it to a Pound of fine beaten Sugar, and when the Sugar is dissolved, then seeth it till it boil up into a Syrrup, scum it and put in the Quinces, and let them seeth softly a considerable time; and when you perceive them red, then turn them, that they may be all of one Colour, and so keep them in the Syrrup close stopped for your use; and in this manner you may preserve Pippins, and all other Winter-fruits.

*Marmalade of Quinces.*

Take three Gallons of Spring or Running Water, pare sixteen Pound of Quinces, quarter them and cut out the Coars,  
put



put to these eight Pound of fine Sugar, and let them all boil softly, till half the Water be consum'd; and if you would have your Marmalade white, cover them very close during the boiling, and being of a good colour, break them with your Spoon, and boil them up to the thickness of a Marmalade, then if you please to have it scented, you may dissolve into it a little Musk, Ambergrease, or Rose-water, and when it begins to cleave to the Spoon, take it from the Fire, fill it into Boxes or Pots, smooth it, and cover it over with a little fine Sugar; and thus you may make Marmalade of Pippins, Apricocks, Plumbs, &c.

*Marmalade of Oranges, Lemons, or Citrons, &c.*

Take the Peels of either, clean scraped within, and thinly pared without, boil them tender, shifting in three Waters, to take away the Bitterness, till they have lost a great part of their Taste, then mash them in a Mortar with a wooden Pestle, boil up your Syrrup with half a Pint of Water to a Pound of Sugar, and when it is of a good thickness, put in the Orange Pulp, &c. and boil it up, scumming off the Froth, to the thickness of Marmalade, and

and scent it with Rose-water or Orange-water, and put it up in Boxes, or lay it on Plates, dry it into Paste.

*Paste of Oranges and Lemons, &c.*

Boil the Peels tender as the former, putting into the first Water a handful of Bay-Salt, and shift them often, till the biting-taste is gone, beat them to Mash, and strain the Pulp through a Cushion of Canvas, and mingle something more than the weight in Sugar; then boil it up till you can spread it in Cakes, and fashioning it as you please, pretty thin, dry it in Plates, and keep it in a warm place.

*Paste of Plumbs.*

Take tender Plumbs, as many as you please, put them into an Earthen-pot, and put that Pot into a Pot of Boiling Water, but let no Water come at the Plumbs; and when they begin to dissolve, press out the thinner Part from them through a fine Cloth, then strain the Pulp through a fine Canvas; take as much Sugar as it weighs, and put to it as much Water as will melt it, so boil it to a Candy-height; then, having boiled the Pulp very well, put that and the Sugar hot together; so boil them with stirring,

stirring, and lay them out to dry on Plates in what Form you please. And thus you make Paste of Cherries, Rasberries, Strawberries, Currans, and indeed of most pleasant Fruits and Flowers, and by making them somewhat thinner they will be a fine Marmalade: Or thus, by only putting them in the Syrrup without Mashing, they may be preserved.

*To Conserve any hard Fruits, &c.*

When you have brought'em to a Paste by the forementioned Rule, ready to fashion upon your Plate, instead of drying it, put it up in a well-glaz'd Pot, strew it over with a little fine Sugar and Rose-water; and this way will take, especially with all hard Fruits, as Pippins, Oranges, Lemons, &c.

*Conserve of tender Fruits.*

Dissolve these, especially Plumbs, Cherries, &c. as you did for the Paste; strain the Liquor and Pulp together, putting to every Pint three quarters of a Pound of Sugar; so boil it up till it becomes indifferent thick, then lay it on a cold Dish till it will spread no broader, and so put it up in your Pots, strew it over with Sugar, and tie it over with a Paper, and over that a Leather.

*To preserve Fruit green.*

Take Pippins, Apricocks, Peaches, Pear-Plumbs, or as you please, when green scald them till they will peel pretty easily, then being peeled, boil them very tender, take their weight of Sugar, and dissolve it in as much Water as will cover them, then boil them something leisurely, take them up and boil the Syrrup until it be somewhat thick, that it will button upon the Dish-side; and when they are cool, put them up together, keeping them close stopped.

*To preserve Ripe Plumbs, or other Fruit.*

Take their weight in Sugar, and put but a little Water, for these will yield Liquor of themselves; boil them pretty quick, or the Syrrup will turn red; and when you see they are enough, put them up in Pots, and keep them stopped; and so you may preserve any ripe Fruit that requires it.

*To dry Pippins, and Amber Clearness.*

Take yellow Pippins, pare them thin, and cut them in halves, taking out the Coar, lay them in a Bason of Water, then take their weight in Sugar, clarify it, and boil it almost to a Candy-height,

then

then dry the Pippins with a clean Linen-cloth, put them into the hot Sugar, permitting them to boil as fast as they can, when they raise take them off the Fire and scum them, turn them, and set them on again, and when the Sugar is Candy-height, lay the Pippins in a broad Dish, and place them in a warm Oven or Stove, turn them often; and at three Days end they will be Dry and Transparent.

*Princes Bisket.*

Take a Pound of Sugar, as much fine flower, eight Yolks of Eggs, and six Whites; beat the Eggs, and make these to a Batter with Milk, mix with it some Carraway-Comfits, put it into Tin-coffins, and run it over with a little Canary, and the Yolk of an Egg beaten together.

*To make March-pane of Rashers of Bacon.*

Take some of the *March-pane* and knead it in Saunders till it be red, then rowl a broad three Rows of the Red, and four of the White, lay together a white and a red Rowl, until all are lay'd; then cut them over-thwart in thin Slices, and dry them; and they will deceive the Curious, who cannot but take them for Bacon, unless you Taste or Smell them, the Composition



sition is as the other Marchpane, only in this the Colour is added.

*Comfits to make of any small Seeds, as Carraway, Annis, Coriander, &c.*

Boil your Sugar to a Candy-height, which is, when it will draw at the end of a Spoon like a Hair; then your Seeds being dried, fling them in and stir them up and down till they have taken up the Sugar, and are run into small Divisions, then put them between two Covers and shake them together, to loosen them from each other, run them through a Sieve, and dry them in an Oven or Stove. Thus Almonds or greater Comfits are sugar'd over, and afterwards perfum'd, by putting a grain of Musk into the Box, wherein you place them, keeping them close for three or four Days. If you would have the Almonds very smooth in the Sugar, only dip them into it.

*Rowl-Wafers, to make.*

Take a quarter of a Peck of the finest Flower, make it with Whites of Eggs, and a little Mingleaff dissolved in Water, into a kind of a Puff-past, by extraordinary beating; and if you would have them sweet or scented, you may add Sugar or Scents at your Discretion; rowl them  
out

very thin on your rowling Board, and having made what Impressions you please on them, rowl them up in hollow Rowlers like Rowls of Paper, dry them in a warm Oven, for their Thinnesse requires not Baking in a hot one, and so use them either to Eat, or rather to garnish, or set out Banquets of Sweet-meats.

*A Cake-Royal with Comfits.*

Take a Peck of fine Flower, the Yolks of two dozen of Eggs, four Pound of Currants, two Pound of Comfits, one Pound of Orange-peel, Lemon-peel, Cinnamon, Eringo and Orris, cut it in little bits, with two Pound of sweet Butter, and a little Cinnamon and Mace finely beaten and sifted, make it about six Inches and a half thick, place it in a Tin-hoop, or for want of that in a Wooden one; Bake it in a brisk Oven till it be half enough, then draw it forth, and see it over with Canary, Rose-water, the White of an Egg and Sugar, beaten up together: So set it in till the top becomes as white as Snow, and it ceases to swell any longer.

Your small Toys made of Sugar, in the shape of Birds, Beasts, Flowers, &c. are

made of melted Sugar in Rose-water cast in Moulds, and Gilded or Painted afterwards at Discretion.

*To Blanch Almonds,*

Or take off their Husks in order to use them, is no more than putting them into warm Water till they swell, and then by Sifting or Rubbing them with a Canvas, the Husks will separate.

*Syrup of Roses.*

Gather Damask-Roses, the Dew being on them, about six Pound, or according to the Proportion of the Quantity of Syrrup you intend to make; cut away the Whites at the Bottom, then boil them in as much Spring-water as will cover them an Inch in a glazed Earthen-vessel, do this over a gentle Fire for three or four Hours, then take out the Roses and wring them into the Water as hard as may be with a Cloth, put in fresh Roses till it be very strong of the Scent, and turn redish: then to six Pound of the Water put four Pound of Sugar, and boil it to a Syrrup. This is a pleasant Purging Syrrup, not any ways offensive to the Stomach, and is therefore usually given to Children on that Occasion; and this way, or by Infusion in cold Water,

Water, Syrrup of Violets, Coullips, Clove-gilly-flowers, and other simple Syrrups of Flowers, Herbs, Fruits and Roots, are made.

*Cordial Syrrup of Poppeys.*

Take the Heads of White Poppeys, not thoroughly blown, eight Ounces, the Heads of black ones, six Ounces, Aqua-cœlestis, two Quarts; simmer them over a gentle Fire to the Consumption of the third Part; then add 3 Pound of Sugar to the Liquor, the Poppeys being squeezed out, some blades of Mace, and bits of Cinnamon boiled in other Water to the Quantity of half a Pint poured into this, then boil it up to the thickness of a Syrrup. It is exceeding good against Catarrhs and Coughs, and in Feavers, mittigating the Heat and Pain; it helpeth Frenzies and Watchings, and procureth Sleep. And thus with Cœlestis, Brandy, or Aqua-vitæ, you may make any Cordial Syrrups.

*A Syrrup for any Cold, Cough or Catarrh.*

Take one Ounce of Cetrack, Colts-foot, the Herb so called, and Maiden-hair, each one Ounce, boil them in three Quarts of Water till it wastes to three Pints, with one Pound of Elicampain-roots sliced; then strain out the Liquid-

part, and boil it up with a Pound and a half of Sugar to a Syrrup, and take a Dram of it in any convenient warm Liquor, Night and Morning.

*Honey of Raisins, to make.*

Take Raisins of the Sun two Pound, Stone them and infuse them 24 Hours in Six Pound of warm Water, then boil it to the Consumption of half, so strain and press it out, then adding two Pound of dispumated Honey; boil it to the thickness of Honey: And thus you may make Honey of Violets, Roses, or other Flowers, sweet Fruits, or Herbs proper to any Uses.

*To make March-panes.*

Blanch your Almonds swell'd in cold Water, beat them in a Stone-mortar, and drop in your beating some Rose-water into them, keep them from Oyling, and strew now and then a handful of fine sifted Sugar, and when by Working you have brought it unto a Paste, rowl it thin, and make it into its Form; Ice it over with Rose-water, Sugar, and the White of an Egg beaten together, put it into a moderate hot Oven, and when the Icing begins to rise take it out.

*Makroons*



*Makroons, to make.*

Take to a pound of blanched Almonds, half a pound of Fine Sugar, beat them in a Wooden or Stone Mortar, with whites of Eggs, and a little Rose-water, till they come to be as thick as Batter for Fritters, then lay Wafers on your Tin-Plates, put on this Batter in little Spoonfuls, sprinkling it over with a little fine Sugar and Rose-water; and so Bake them in a gentle Oven about a quarter of an Hour.

*French Bisket, to make.*

Take half a peck of Flower, four Eggs, and half a Pint of Ale-yeast, an Ounce and a half of Aniseed, make them up into a Paste with a little Cream and cold Water, fashion it like a long Brick, and when it is a Day or two Old cut it out into thin slices like Toasts, being strewed over with beaten Loaf-sugar; set them in a warm Oven or Stove till they are dry'd, and so put them in Boxes for Use.

*Naples Bisket, to make.*

Take Almonds beaten very Fine, one pound, fine Flower a pound and a half, Sugar one Pound, whites of Eggs half a Dozen; make them into Batter with fair  
L 3 Water,

Water, and put the Batter into your Tincossins; so bake them, glazing them with the white of an Egg and Rose-water.

## C H A P. XI.

*Artificial Embellishments: Or, the Art of Beautifying the Hands, Face or any other Part of the Body; Restoring a good Colour, taking away Freckles, Spots or any Deformities in the Skin, &c. Making Perfumes, Essences, Sweet bags, Sweet balls, Pomatums, Washes, &c.*

*To Beautifie the Hands and Face.*

**T**AKE two handfuls of Rosemay flowers, one handful of the tops of Fumitory, and an Ounce of blanch'd Almonds grossly bruised, boil these in a Quart of spring Water, and a Pint of White-wine, till a fifth Part be consumed; then strain out the rest, let it settle twenty four Hours in a Glass, then pour it off from the Setlings, and use it as an excellent Beautifier and great Restorer of a good Complexion.

*To make the Skin soft and white.*

Take Neats-foot-oyle one Ounce, Oyl or the Fat that swims upon the Boiling of Sheeps trotters, a like Quantity, mix these in half a Pint of Rose-water over a gentle Fire, and supple the Parts with it very warm, chafing or rubbing it in; a few times doing it will answer your Expectation.

*To take away Morpew, Scurf, or other Deformities of the Skin.*

Take Camphire two Drams, two Lemons, viz. the Juice of them, Loaf-sugar an Ounce; mix these in half a Pint of fair Water, put it into a Glass and shake it often, suffering it to stand eight or ten Days in the Sun, or some warm place, then add a Scruple of white sublimated Mercury, shake it about and strain it, and when you would use it, put it softly to your Face, with a Linen-rag or Cloth, or upon any other place, and it will take off the Deformity; and under that there will, as it were a new Skin appear, very Fresh and Lively.

*To take away Redness or Pimples from the Face.*

Take Camphire a Dram, Copperas half an Ounce, Wine-vinegar half a Pint, add

to these the Rhine of Citron thinly pared, one Ounce, boil them to the Consumption of a third Part, then strain and press out the liquid Part, and wash the Face with it, anointing it afterwards with Oyl of Roses and Tuttria mingled together, and let it lie on all Night, and in a little time the Redness or Pimples will decline, and the Skin recover its Smoothness and Natural Complection.

*To take away Freckles.*

Take the Gaul of a young Cock, the Wooll of a Hare's Foot burnt to Powder, by wrapping it up hard in a Brown Paper wetted, as in burning Silver-Lace, that it may not burn to Ashes but Moulder, and so be reducible into Powder; add to these an Ounce of Rye-meal, beat them together with the Pulp of a Lemon and Wine-vinegar till they may be spread Plaster-wise; spread this Composition on soft Leather and lay it on the Freckley Places; and in twice or thrice applying you will see a strange Alteration.

*To cause a curious white shining  
Complection.*

Take Peach-Blossoms, two Handfuls, the Sap that drops from a cut Vine, four Ounces,

Ounces, the Seeds of Melions grossly bruised, one Ounce, Gum Tragacanth beaten finely into Powder, half an Ounce, put to these, when well beaten or bruised, two Quarts of clarified Whey, let them infuse twentyfour Hours in a warm Place, then Press out the liquid Part as hard as may be by Pressing, and use it as you see Occasion.

*To make the Hands or Face Plump.*

Take of the Marrow of the Bones of Hogs Feet, two Ounces, Oyl of Almonds and Oyl of Roses, each half an Ounce, Flower of Almonds finely sifted, half an Ounce; make these up into an Unguent, and chafe it in often, and it will supple and plump the Skin, &c. to a curious Softness.

*A curious Perfume against ill Scents.*

Take Frankincense a Quarter of an Ounce in Powder, Myrrh the like Quantity, Lavender-flowers, and Rosemary-leaves beaten into Powder; mix them together, and put them into an Incense-Pot, or sprinkle them on a Chasing-dish of Coals.

*A Sweet-bag to Scent Cloths, &c.*

Take tops of Hyssop, Winter-savoury, Rosemary, Lavender, and the Chippings.



pings of Cassia-Ligna, Cedar and Sassafrax, sew them up in thin Bags, and lay them among your Garments, and they will not only give them a curious Scent, but preserve them from Worms, Moths, or any other Insects.

*Sweet Balls to carry in ones Hand, for the Prevention of ill Airs or Scents.*

Take Paste of Almonds, four Ounces; mingle with it a little Bean-flower, then knead it, being made wet with Orange or Jessamin-water, and drop two or three Drops of the Oyl of Cloves, Nutmeg, Cinnamon, or any other Scents, as you will please to have it scented with, and make them up into Balls, or hollow Boxes.

*Sweet Powder.*

Take Rice Grounds, beat them, dry them, and sift them often, till they become very fine, then dry them again; scent a Pound of this with two Grains of Musk, a Dram of Rose-scent, or other Scents proper, that is pleasing to you. This may be done for want of Rice-Grounds, with White-Starch, finely sifted.

*A Perfume to drive away Vermin.*

Take Storax a quarter of an Ounce, Assafoetida as much, the Bark of Elder-root,

root, and a few tops of Southern-wood; dry the latter, and beat them severally into Powder, then mix them, and sprinkle them on a hot Fireshovel, or Chafing-dish of Coals, keeping the place close; and either Mice, Rats, Bugs, Flies, Moths or Worms, that are within the scent of it, will avoid the Place; and if it be often continued, never return again.

*A Bath to Soften, Cleanse, and Refresh the Body.*

Take the Roots of White-lillies and Marsh-mallows, of each two pound, Groundsil, Pelletory of the Wall, and Violets, each half an handful, Linseed, Fenugreek, and Coriander-seeds, each four Ounces, Flowers of Camomile, Melilot and tops of Fennel each half a handful; boil them about two Hours in a sufficient quantity of Water, then add Oyl of Lillies and Linseed each a Pound and either bathe your self in it in a Bathing-tub, warm, or apply it with Linen-Cloths.

*Water of Talc, a great Beautifier.*

Take the best of Talc, slit it in thin pieces, hang it up in a thin Linen-bag in a very damp Place, with a Receiver under it to receive the Droppings, when it

it sweats or dissolves, then distil it, and it produces a curious shining beautifying Water, to set a lovely Whiteness on the Skin, and keep back the Signs of Age.

*To take Spots or Stains out of Silks or Stuffs, &c.*

Take a Trotter-bone, burn it and beat it to Powder, mix it with Fullers-earth and a little Castle-soap, wet it in fair Water, rub it on the Place, and then dry it in the Sun, or by a gentle Fire: then rub it over hard with a wet Brush, and when it is dry again, the Spot or Stain will disappear.

*To take out Pitch, Wax, Rosin or Tar.*

If any of these happen on a Garment, either Silk, Linen or Wollen, pour a little Oyl of Turpentine on the Place, and let it soak in about half an Hour, then rub it out, but not too hard, and you will find the Turpentine has soaked out the Glutenous Quality, so that it will crumble out like small bits of dry Dirt or Clay.

*To take Spots or Stains out of Linen.*

Take the Juice of a Lemon, and a red Onion mixed together, put into it a little

little Gum-Sandroek, and Crumbs of  
 stale White-bread; heat these gently  
 over a Fire, and then dip the Part that  
 is stained: often in it, let it then dry,  
 and have in readiness a hot Lather of  
 Soap and Water to wash immediately;  
 and doing so in two or three Washings;  
 it will quite disappear.

*To Scoure and Clean Gold and Silver-Lace.*

Lay it on a Carpet very even, then  
 with a soft Brush run it over with fine  
 Bran three or four times to take off the  
 Dirt; then to brighten it, take burnt A-  
 um, beaten to fine Powder and sifted;  
 rub this Powder on gently with a Brush  
 in all Places where the Tarnish is, and it  
 will answer your Expectation.

*Faded Linen, to recover.*

If Linen by being too much exposed to  
 the Weather, or received Damage by Sea,  
 or Scorched, &c. Make a Lather of Castle-  
 Soap, boil your Linen in it, then imme-  
 diately throw it into cold Water and  
 immers-earth pretty hot and thickly mix-  
 ed, then wash it out in the first Lather  
 and wring it lightly; hang it to dry in  
 the Shade, and it will not only thicken  
 and whiten, but be fresh and strong.

*How*

*How to make a Starch, that will preserve  
Linen.*

Take the Bran of the first fine Wheat, steep it in Water two Days, then let that Water run through two or three fine Sieves, so put it in an Earthen-dish, and set it in the Sun, or over a gentle Fire till it dry and become a Starch.

*To make your Teeth as White as Ivory.*

Take Lapis Calaminaries, burnt and beat to fine Powder, also Powder of fine Pumice-Stone, put them into a little White-wine, and being moistened, dry them again in an Oven, or some warm Place; and so reducing it to Powder again, rub your Teeth with it, either with your Finger, or a little Brush, and then wash your Mouth with Small-beer, wherein Sage has been boiled; and by this Means they will not only become White, but fast.

*To Take Spots out of the Face or  
Hands.*

Take a Burdock-root, scrape it and slice it thin, boil it in Sheeps-milk, and bruise into it two or three Galls of the French Oak, and with the Liquid part  
wet



wet the Spots often, and they will fade by degrees, and at last disappear.

*A Pomatum for the Hands, to prevent Chopping or Roughness:*

Take Deer-suet half an Ounce, white Bees-wax a quarter of an Ounce; Sperma Ceti an Ounce, Oyl of Amber two Drams, Oyl of Almonds an Ounce; incorporate these over a gentle Fire, and make them into a convenient Thickness, and anoint the Hands or Face with it.

Notwithstanding I have given you Directions for the making several sorts of Cosmetics, there is one already prepared, called The VENETIAN-WASH, &c. And is sold for Twelve Pence the Bottle, by S. Clarke in Burchin-lane, at the Corner of Exchange-Ally; Mr. Garraway's Fruit-shop, the South-Entrance of the Royal-Exchange. Which I know to be extraordinary Good for clearing and smoothing the Skin, and rendering the Face very Beautiful and Lovely.

At the same Places are also Sold, a most admirable Powder, called A Dentrifrice for Whitening the Teeth; which will make Teeth, though as Black as Ebony, as White as Ivory, Price Six Pence the Box.

Thus

Thus have I made good my Promise to you, in laying before you such things as I thought would prove Acceptable to you: So not doubting you will improve them, as they were intended for your Good, and so Posit by them, that you may have the Benefits I wish you. Grown Weary with Writing, I put an End to this Book.

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**FINIS.**